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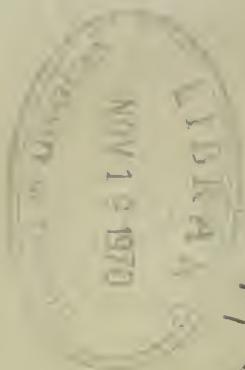
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STATISTICAL, DESCRIPTIVE AND HISTORICAL ACCOUNT OF THE ETA DISTRICT.

PREPARED, UNDER ORDERS OF THE GOVT. OF INDIA,
BY
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BENGAL CIVIL SERVICE.



ALLAHABAD:
NORTH-WESTERN PROVINCES GOVERNMENT PRESS.
1876.



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1876

District

of

E T A

Scale 8 Br. Miles = 1 Inch.



District
of
E T A

Scale 8 Br. Miles = 1 Inch.

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STATISTICAL AND DESCRIPTIVE ACCOUNT
OF THE
NORTH-WESTERN PROVINCES.

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**E T A D I S T R I C T.**  
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C O N T E N T S .

	<i>Page.</i>		<i>Page.</i>		
PART I.		Building materials	23		
Boundaries	1	PART III.	...		
Area	2				
Administrative divisions	2				
Physical features	5				
Waste lands	8				
Soils	8				
Rivers and <i>jheels</i>	9				
Ferries and bridges	11				
Navigation	13				
Canals	13				
Communications	14				
Climate	16				
PART II.				Population	34
Animal kingdom	17			Castes	36
Domestic cattle	17			Occupations	49
Fish	18			Chaudhris	50
Vegetable kingdom	19	Customs	51		
Area under crops	19	Food	50		
Statistics of production	19	Buildings	52		
Mode of husbandry	20	Religion and language	53		
Rotation of crops	20	Education	53		
Irrigation	20	Post-office	55		
Water level	22	Police and infanticide	56		
Well irrigation	22	Jails	57		
Culturable waste	26	Fiscal history	57		
Implements,	27	Leading families	61		
Increased cultivation	28	Tenures	76		
Principal crops	28	Caste of proprietors	77		
Sugar-cane	28	Alienations	78		
Wheat	29	Classes of cultivators	79		
Blight	31	Caste of cultivators	81		
Droughts	31	Rents	81		
		Enhancement	83		
		Condition of cultivators	84		
		Size of holdings	85		
		Wages	86		
		Prices	97		
		Weights and measures	89		
		Trade, interest	90		
		Fairs, indigo	93		
		Revenue and expenditure	94		
		Excise, stamps, canals	95		
		Medical history	96		
		History	97		

Gazetteer of the district ... 108

ETA, a district of the Agra division, is bounded on the north by the river Ganges, separating it from parganah Ujháni of the **Boundaries.** Budaon district; on the east by parganah Usaith of the same district, and parganahs Káimganj, Kampil, Shamsabad, and Huzúr Tahsíl of the Fatehgarh district; on the south by parganahs Bhongaon, Alipur

Patti, Kuráoli, Ghiror, and Mustafabad, belonging to the Mainpuri district; and on the west by parganah Jalesar of the Agra district, and parganahs Sikandra Rao, Gangíri, and Atrauli of the Aligarh district.¹ It lies between

Area. north latitude $27^{\circ}20'30''$ and $28^{\circ}1'$, and east longitude $78^{\circ}29'$ and $79^{\circ}19'30''$, with an area, accord-

ing to the settlement returns, of 966,615 acres, or 1,510·33 square miles. The length of the district from north to south, taken in a straight line passing through the town of Eta, is 43·12 miles, and the breadth from south-east to north-west is 60·5 miles, and from south-west to north-east is 47 miles. The average length is about 35 miles and the average breadth is about 45 miles. The population in 1872 numbered 703,521 souls, of whom 636,149 were Hindús, 67,278 were Musalmáns, and 94 were Christians and others neither Hindu nor Musalmán.²

The administrative divisions are shown in the following table, with the

Administrative divisions. revenue and police jurisdictions, and their population, area, and land-revenue. The computed area in 1853 amounted to 974,927 acres, comprising 154,782 acres from Aligarh, 278,985 acres from Budaon, 223,937 acres from Farukhabad, 311,935 acres from Mainpuri, 4,547 acres were gained by alluvion, and 741 acres by revision of the returns. Between 1853 and 1865 a decrease of 76,089 acres is recorded, leaving the total area at 898,838 acres. Of the decrease, 17,191 acres were due to transfers to Aligarh, 264 acres to a transfer to Farukhabad, and 6,151 acres to loss by diluvion. The area given in the text is that of the settlement records, and this has been followed throughout. The area in 1875 corrected for alluvion is 969,562 acres.

Tahsíl.	Parganah.	Included in the <i>Ain-i-Akbari</i> in	Area in acres in 1875.	Land-re- venue in 1874-75 Rs.	Popula- tion in 1872.	Police-station.
I. Aliganj,	1. Azamnagar, ... 2. Barna, ... 3. Patiáli, ... 4. Nidhí-ur, ... 5. Bilrám, ... 6. Aulái, ... 7. Pachlána, ... 8. Faizpur Bada- riya.	Shamsabad, ... Barna, ... Patiáli, ... Budaon, ... Bilrám, ... Budaon ... Pachlána, ... Sahiswán, ...	164,067 24,53 42,590 1,7,628 66,156 31,474 25,640 33,672	1,43,188 18,210 22,959 71,380 68,844 32,640 23,680 31,277	111,330 15,728 31,985 56,557 62,913 17,918 14,231 24,300	Aliganj. Dhumri. Patiáli. Kádirganj. Kásgauj.
II. Kásganj,	9. Soron, ... 10. Sirhpura, ... 11. Saháwar-Kar- sána.	Soron, ... Sáidhpur, ... Saháwar and Si- kandarpur Atreji.	26,711 58,957 74,531	25,969 53,000 84,914	28,353 35,255 58,365	Soron. Sirhpura. Saháwar and Amapur. Eta and Sakít.
III. Eta, ...	12. Eta-Sakít, ... 13. Sonhár, ... 14. Máráhra, ...	Sakít, ... Sonhár, ... Márahra, ...	164,557 20,977 128,029	1,84,300 15,900 1,61,058	124,870 13,979 107,701	... ... Márahra and Nidhauji.
		Total.	969,562	9,37,355	703,481	

¹ A narrow strip of land on the left bank of the Ganges containing a few villages still belongs to parganah Nidhpur, but it is intended to transfer it to Budaon. ² The details show 69 Europeans, 12 Eurasians, and 13 Native Christians, though only 58 are entered in the general returns, giving a total population of 703,455 souls, and to this I have adhered throughout.

The tract now known as the Eta district formed a portion of Sirkárs Kanauj, Koil, and Budaon in the time of Akbar.¹ The strip of land lying to the north of the Búrh Ganga belonged at that time to the Budaon Sirkár. Parganah Faizpur Badariya was included in the Sahiswán mahál, and Nidhpur and Aulái were attached to parganah Budaon. The parganahs of Bilrám, Pachlána, Soron, and Márahra formed a part of dastúr Márahra in Sirkár Koil and Súbah Agra, and parganahs Barna, Patíali, Sakít, Saháwar, and Sonhár belonged to Sirkár Kanauj and Súbah Agra. Parganah Azamnagar was formed, at the commencement of the British rule, out of a tappa of Shamsabad, sometimes known as tappa Aliganj. Karsána is the modern name of the old parganah of Sikandárpur Atreji in the Kanauj sirkár which originally contained sixty villages, inhabited by a colony of Solankhi Rajpúts. A similar colony held parganah Sirhpura or Sidhpura, which corresponds to the Akbari parganah of Saidhupur. Parganah Eta was formerly a talúka of Sakít, and, since 1872, includes Sakít itself under the name Eta-Sakít. Similarly Karsána has been incorporated with Saháwar, under the name Saháwar-Karsána, since 1840. There are few districts in the province where the old subdivisions have been so well kept up as in Eta, and where the mania for re-arranging the boundaries of parganahs has had less play : consequently the existing parganahs very fairly represent the maháls formed by the great Akbar some three hundred years ago.

Eta was included in the districts ceded to the British by the Nawáb of Oudh in 1801-02, and was distributed amongst the neighbouring districts of Etíwa, Farukhabad, Aligarh, and Moradabad, but the parganahs now comprising the district were all so far away from the central authority that, as early as 1811, it was found necessary to place a European officer at Patíali, with criminal jurisdiction over the surrounding parganahs. In 1816 the head-quarters of the subdivision were removed from Patíali to Sirhpura and were placed under charge of Mr. Calvert, at that time the Assistant Secretary to the Board of Commissioners. During the same year parganahs Bilrám, Faizpur Badariya, Soron and half of Márahra were transferred from Etáwa to Aligarh²; whilst Eta-Sakít, Saháwar and the rest of Márahra remained in Etáwa. In 1824 Etáwa was distributed amongst four sub-collectorates, Mainpuri, Etáwa, Bela, and Sirhpura; to the last subdivision fell nearly quite two-thirds of the present district. The parganahs in Aligarh,—viz., Bilrám, Faizpur, Soron and half Márahra—were formed into one tahsíl, known as the Kásganj tahsíl, and were transferred to the new district of Sabiswán, now

¹ The principal authorities for this notice are notes by Mr. Leupolt on the district generally; by Mr. James on the castes and cultivation; and by Mr. Hobart on agriculture. The Settlement Reports of Messrs. Edmonstone, Wynyard, Cocks, Harrison, Daniell, Crosthwaite, Porter and Ridsdale, of the Civil Service, and the records of the Board of Revenue have also been consulted.

² Board's Rec., March 4, 1817, No. 16.

known as Budaon. Mr. Herbert was appointed Deputy Collector of Sirhpura, and in addition to the special magisterial powers that he possessed for the suppression of dákaiti and highway robberies, he was also invested with the revenue jurisdiction and received charge of parganahs Saháwar and Sirhpura from Mr. Swetenham, and of Sakít, &c., from the Collector of Etáwa.¹ He fixed his residence at Patiáli and was succeeded by Mr. Turner, who again gave over charge² to Mr. Newnham in 1826. In 1827 the parganahs of Bilrám, &c., were transferred from Sahiswán (Budaon) to Sirhpura,³ and during the same year the head-quarters were removed to Fatehgarh. In 1828 the special magisterial powers were withdrawn, but the revenue jurisdiction remained separate, under Mr. Ogilvie, who was succeeded by Mr. Home and others, until the year 1837, when Patiáli was attached to the Azamnagar tahsíl in the Farukhabad district, the Sahiswán parganahs were restored to the Budaon district, and the Etáwa parganahs were given to Mainpuri. The settlement under Regulation IX. of 1833 for Sonhár, Azamnagar, Patiáli and Barna was made by Mr. Robinson in the Farukhabad district; for Faizpur Badariya, Bilrám, Soron, Aulái and Nidhpur was made by Mr. Timins in the Budaon district; for Sirhpura, Eta-Sakít, and Saháwar-Karsána was made by Mr. Edmonstone in the Mainpuri district, and for Márahra and Pachlána was made by Mr. Rose in the Aligarh district. When the special officer was withdrawn the Ahírs and Aheriyas at

Formation of the present once commenced their old system of plunder and armed
district. resistance, and dákaitis organised by one Káhnsuya, an
Ahír from the Jumna ravines in the Mainpuri district, became so frequent that it was again found necessary to make special arrangements for the preservation of the public peace in this tract. The southern and central parganahs were still covered with *dhák* jungle and were studded with mud forts surrounded with moats and protected by fences of bambu. The landholders were a turbulent and fearless race, who still preserved recollections of the days when it was considered a mark of disrespect to call for the revenue without some show of force accompanying the demand. Accordingly a separate charge was formed on the 26th April, 1845, to which Mr. Wynyard was appointed as Deputy Collector and Joint Magistrate with this restriction, that the revenue accounts were submitted to the Collectors of the several districts from which the parganahs placed under his supervision had been taken. The subdivision now comprised tahsíl Azamnagar, containing parganahs Barna, Azamnagar, and Patiáli from the Farukhabad district; tahsíl Sakít, including parganahs Sakít, Sirhpura, Saháwar-Karsána, Eta, and Sonhár from the Mainpuri district, and tahsíl Kásganj comprising parganahs Bilrám, Soron, Faizpur Badariya, Aulái, and Nidhpur from Budaon.

In 1856 parganahs Mirahra and Pachlána were received from Aligarh.

¹ Board's Rec., January 1, 1824, No. 6; February 23, 1824, No. 20; April 5, No. 17; August 1, No. 11. ² Ibid, August 10, 1826, No. 39. ³ Ibid, August, 27, 1827, No. 13; April, 7, 1829, No. 7.

The new subdivision gradually assumed the character of a district and bore the name of Zila Patíáli from 1845 to 1856, when the head-quarters were transferred from Patíáli to Eta, on the Grand Trunk Road, by the late Mr. F. O. Mayne, C.B. The district offices were established there, and from 1856 the practice of sending the revenue accounts to the collectors of Mainpuri, Farukhabad and Budaon has been discontinued, and the district, under the name of Eta, has become in all respects a separate district, the head of which corresponds directly with the superior revenue authorities. The district now comprises fourteen parganahs, divided amongst three tahsils, as in the preceding table.

The munsif of Eta has original civil jurisdiction over parganahs Eta-Sakit, Nidhpur, Patíáli, Sonhár, Márahra, Azamnagar, and Barna, and the munsif of Kásganj has jurisdiction over the remainder of the district. Appeals from the decisions of the munsif of Kásganj are heard by the civil judge of Aligarh, and from those of the munsif of Eta by the civil judge of Mainpuri. The appeals in revenue cases from the Kásganj tahsil similarly fall to the judge of Aligarh, and those from the remaining subdivisions to the civil judge of Mainpuri. The joint magistrate and deputy collector in charge of Eta has the full powers of a magistrate of a district and of a collector of a district. All criminal appeals are heard by the judge of Aligarh,¹ who holds criminal sessions at stated intervals at Eta. There are thirteen police-stations and eight outposts in the district, under the supervision of a district superintendent of police. The following table gives the number of courts at three periods :--

Class of court.	1850-51.	1860-61.	1870-71.	1875.
Magisterial courts, ²	4	7	9	8
Civil courts,	1	3	2	2
Revenue courts,	2	7	9	7
Covenanted civil officers,	1	2	2	3

The present administrative staff (1875) consists of a covenanted joint magistrate and two assistants, a deputy collector and three tahsildárs, all of whom have certain magisterial and revenue powers. There are also two canal officers invested with petty magisterial powers, and one honorary magistrate, Raja Dilsukh Rai. The large number of revenue courts in 1870-71 was due to the presence of three settlement officers. There are also a civil surgeon, a district engineer, and a deputy inspector of schools.

¹ Since January 15, 1872.

² Including, in 1875, the court of the Honorary Magistrate.

The natural divisions of the district are three : the lowlands between the Búrh Ganga and the Ganges, the central duáb tract, and the country to the south of the Káli Nadi. The lowland

tract or *tarái* consists of the strip of land lying between the old high bank of the Ganges marked by the course of the Búrh Ganga and the present river-bed. This tract varies in width according to the irregular windings of both the old and new channels, and expands gradually to the south-east, where the two channels attain their widest point of divergence.

Tarái.

At the narrowest point on the north-west this lowlying tract is little more than two miles in width, while in the eastern part of parganah Nidhpur it is more than ten miles across. The tarái tract includes Faizpur, Badariya, Aulái, and Nidhpur, and has an area of 266 square miles. In places, the alluvial deposit consists of a thin crust of a few inches in thickness ; in others of a thick and fertile stratum, which is of particular excellence in the hollows and depressions ; while in the higher parts there are ridges and undulations of bare sand. Water is in all cases accessible and close to the surface, but irrigation is seldom necessary, as the land retains sufficient moisture for the growth of the better crops without the need of artificial irrigation. The portions of this tract immediately bordering on the Búrh Ganga and the Ganges are particularly productive ; the former consists of a series of fertile though marshy hollows, and the latter is enriched by the annual inundations, so that both yield crops of sugar-cane and rice without irrigation. This tract, however, deteriorates as it widens eastward, where sandy undulations become more frequent and the alluvial layer becomes thinner and the rich hollows occur less frequently. Hence it happens that Nidhpur is inferior in fertility to the western parganahs and contains a thinner population and less evenly distributed. The average population of the whole tract is 466 persons to the culturable square mile, while in Nidhpur there are only 436.

The central duáb tract comprises the uplands (*dádu*) that lie between the Búrh Ganga and the Káli nádi, and includes parganahs Central duáb tract. Pachlána, Soron, Saháwar-Karsána, Sirhpura, Patiáli, Barna, Azannagar, and three-fourths of Bilrám, with an area of 727 square miles. This tract, as a rule, is a level plain, but, in parts, comprises a series of slightly undulating plains interspersed with low hillocks of pure white or yellow sand and patches and tracts of good loam, chiefly in the vicinity of villages, the sites of which seem to have been chosen with reference to such advantages of situation. Here, even when the soil has originally been sandy, manure and high cultivation have rendered it consistent and fertile. Generally the poorest and sandiest tracts lie along the high bank of the Káli and Búrh Ganga. Good *dúmat* soil is of more frequent occurrence down the centre of this tract, where patches of *usar* and the remains of *dhák* jungle are also to be found. The narrow strip of

low-lying alluvial land fringing the course of the two streams compensates partly for the poorer quality of the uplands immediately above them.

The tract to the south of the Káli Nadi comprises parganahs Eta-Sakit, Tract south of the Káli Sonhár, Márahra, and about one-fourth of Bilrám, with Nadi.

an area of 517 square miles. This is by far the richest part of the district. A small strip of sand intervenes between it and the Káli, and there are a few sandy patches of small extent here and there, but, on the whole, the soil is rich and productive, and consists of a strong clay intermingled with the immense *usar* plains for which the district is noted. Irrigation takes place both from wells and canals. In parganah Márahra a considerable increase in the production of *reh* is attributed to the influence of the canal, and in the *usar* tracts adjoining the main canal *reh* is found in large patches, but whether

this is due to the action of the canal on the spring
Reh. level or not has not been decided. This much may,

however, be said, that where *reh* previously exists in the soil excessive irrigation has the effect of disseminating it and causing it to break out in fields where it had not been seen before. *Reh* appears in this district in the *tarái* lands in parganah Soron, in the Ganges *khádir*, and near the bed of the river; in parganah Azamnagar, in the *khálir* land just below the upland ridge and eight to ten miles from the river, and throughout Márahra in depressions near the canal. In the Ganges *khádir*, some *reh* occurs in *bhúr* land, and near Thána Daryáoganj in *dúmat* soil. Here there is a considerable lake, the water of which is quite red with *reh* in the dry season, when the water is low. Where *reh* effloresces the crop is generally poor, but still *khajúr* and *babúl* trees and *múnj* and *dábh* grass will grow in this land, whilst in *usar* land proper no grass will grow, and when dug up it hardens into regular dry lumps. No instances of attempts at the reclamation of land infested with saline matters have been recorded, nor has any cure for it been proposed. Here, as elsewhere, it is more remarkable after the rains, when the moisture has been evaporated by solar heat, and then the white crust appears to be dissolved and carried away at the first shower. Mr. Barstow says that "opinions vary amongst the people as to whether *reh* is worse after heavy or light rains. By heavy rains the surface efflorescence is more washed away, and observers do not seem to have distinguished between the disappearance of the effect and the diminution of the cause. *Rabi* crops are said to be most injured by it, perhaps because low-lying lands are generally affected by *reh*, and *kharíf* crops are seldom sown in low-lying lands (except rice), on account of the danger from flooding, so that nearly all low-lying land is cultivated for the *rabi*." As a rule, the impregnation of the soil does not extend to more than ten or twelve feet from the surface, and the area affected does not appear to have increased to any appreciable extent during the last fifteen years.

The district contains a very large amount of waste land, amounting to hardly less than one-fifth of the total area. The culturable

Waste lands.

portion will, doubtless, be brought under the plough as

canal irrigation is extended, but the greater portion of the *usar* plains and treeless *bhúr* wastes is unculturable, and gives the district the bare appearance already mentioned. This is occasionally relieved by the presence of groves of trees in the vicinity of the larger villages and towns, but the grove area, according to the records of the recent settlement, comprises only $\frac{1}{8}$ th part of the total area. There are no ravines like those to be found in the Agra and Etáwa districts, but occasionally on either side of the Kálí Nadi the land is more or less cut up by the combined action of the river and the rains. Portions, too, of the high bank separating the uplands from the bed of the Ganges are somewhat broken up from the same causes. Besides the *usar* plains already mentioned, the great pasture lands of the district may be divided into two classes : the *katrís* or reed-producing lands along the Ganges and Búrh Ganga, and the jungles or *bans*. The principal *katrís* are those in the neighbourhood of Kádirganj and other villages along the south bank of the Ganges ; those near Jori Nagla and other villages along the north bank of the Ganges, and the *katri* of varying breadth running along the Búrh Ganga from Soron past Patiáli to Barhola and Thána Daryáoganj.¹ There is little jungle, and that which exists is composed of *dhák* trees (*Butea frondosa*). The principal jungles are those of Pinjri, in parganah Azamnagar ; Ahrai, Kachhyáwára, which is one of the largest, Thána Daryáoganj and Rámpur, also in the same parganah ; Utarna, Sikahra and Arjunpur, in parganah Sirhpura ; Mahádeo ká ban and Sonsa to the north of parganah Sonhár ; Karhár in parganah Pachlána, and Sirsa Tibu on the Eta and Kásganj road, in parganah Márahra. The zamindárs do not derive any dues from these tracts as pasture lands. The tribes engaged in pasturage are the Ahírs and Garariyas, called professionally Charwáyas, Chaupáyas, and Gwálás, who receive fees varying from one to four annas per mensem for each head of cattle under their charge.

The natural division of soils is into *dúmat*, *mattiýár*, and *bhár*. The first is a mixture of clay and sand, the second is clay, and the third is sand. Besides these are the conventional deno-

Soils.

minations of *bára*, *manjha*, and *barha*. *Bára* comprises the lands lying near the village site, which are, also, often called 'gauhán' when manured. Those removed a degree further from the village site are called *manjha*, and the outlying lands are known as *barha*. The proportion of *bára* lands to the cultivated area seldom exceeds five to six per cent., while the *manjha* lands cover about eight to nine per cent. The area and percentage on the total cultivation of these several

¹ The estimated value of the reeds growing in the *katrís* of parganah Nidhpur is Rs. 3,000, but the zamindárs get nothing from them.

soils on the cultivated area existing at the recent settlement was found to be as follows :—

Class.	Gauhān.	Percentage.	Mattiýar.	Percentage.	Dúmat.	Percentage.	Búrh.	Percentage.	Total.	Percentage.
	Acres.		Acres.		Acres.		Acres.		Acres.	
Irrigated.	41,004	7	21,581	4	132,759	21	30,627	5	225,971	37
Tarái, ...	1,113	...	13,123	2	18,101	3	3,991	1	36,328	6
Unirrigated.	13,094	2	12,554	2	124,836	20	206,546	33	357,030	57
Total. ...	55,211	9	47,258	8	275,696	44	241,164	39	619,329	100

The parganah details of soils will be found under the parganah notices.

The river Ganges, which forms, for about 32 miles, a portion of the northern boundary of this district, flows in a south-easterly direction at a distance varying from three to ten miles from Rivers. Ganges.

its old bank. The change in the bed of the river took place, according to tradition, some eight or nine hundred years ago.¹ The former course is still marked by very shallow streams, or rather a succession of marshes, called the Búrh Ganga, or old Ganges. It flows in some places close under the old bank, and in others at a short distance from it. The bank itself is known as the *pahár* (or hill), and has a mean height of about twenty feet above the lower plains, but in some places attains a height of from thirty to forty feet. It varies considerably in appearance at different places: sometimes it descends with a gentle slope to the lowlands, into which it imperceptibly disappears, and again it rises abruptly, like a wall, or juts out into the plain below like the bastion of some huge fort. The Ganges is the only river in the district on which boats of six hundred maunds and upwards can be navigated. There are no nálás of any importance falling into the Ganges direct between it and the Búrh Ganga. The latter stream drains all the country between the water-shed which divides it from the Ganges and that which separates it from the Káli, but has no important tributary. It passes close to Soron, two miles from Saháwar and one mile from Patiáli.

The Káli Nadi flows to the south of the Búrh Ganga, and at a distance of from seven to seventeen miles from it. It enters the

Káli Nadi.

Eta district from Aligarh on the north, and taking a south-easterly course, becomes the boundary between the Barna and Azamnagar parganahs of Eta and the Mainpuri district.² The Káli flows in a deep sandy bed with well-defined banks through the midst of a valley averaging from a mile to a mile and a half in width, which has been excavated by its stream. In the cold and dry seasons it contains from one and a half to two feet of water, and

¹ Sir H. Elliot adduces good reasons for stating that the change occurred since the time of Akbar. Beames' Elliot, II., 29. ² In this district the Káli Nadi is frequently called the Kálindri.

is about sixty feet broad, with a velocity of one and a half miles an hour. In the rains it inundates the valley through which it flows and becomes a stream of considerable breadth and great depth, but too violent to admit of navigation. The Káli flows at a distance of four miles from Márahra, one mile from Kásganj, three miles from Amápnur, three miles from Sirhpura, and about one mile from Dhumri. The banks of the Káli must in former days have been the seat of great and populous cities, as the extensive mounds (*khera*) of Atranji, Sarái Aghat, and Sankisa show. Kanauj was built at its confluence with the Ganges, and carries with it very many reminiscences of the ancient history of the duáb for the first ten centuries of the Christian era.

The Káli forms the main drainage channel of the district, carrying off the superfluous moisture of the tract lying between the water-shed which separates it from the Búrh Ganga on the east and that dividing it from the Isan on the west. The following nálás or small streams fall into the Káli, *viz.*, the Ním, which flows into it at Barswa near Bilrám; the Bírona, which passes by Hanauta and joins the Káli near Kásganj; the Mírupura nálá, which flows into it near Nadrai; the Karon nálá, which joins it near Mandir; the Karna nálá, which joins it about three miles from Dhumri; and the Bhongaon nálá, which flows into it near Sarái Aghat, and which passes about five miles from Aliganj. The Káli is extensively used for irrigation. Both the Ganges and the Káli are liable to inundate the land lying near their streams, and when excessive, the inundations injure the crops standing on the lands flooded, but otherwise they are a source of fertility by depositing a layer of fine mud and decayed vegetable matter. Lands, however, which during a time of flood are subject to the action of the current of the Ganges are often covered with unfertile worthless sand, or the alluvial deposit may be swept away, or it may happen that large patches of land may be washed away.

The Arand or Ratwa or Rind flows through a portion of the south of the district, to the south of the Isan. In the rains both these

Other streams.

rivers form considerable streams, but in the cold and hot

seasons they are almost perfectly dry. Neither of them are at any time navigable. The Isan enters this district from Aligarh, and flowing through parganahs Márahra and Eta-Sakít, passes, after a very winding course, into parganah Ghiror of the Mainpuri district. It is merely a drainage channel carrying off the surface water in the rains, and is occasionally used as a canal escape. It runs, for the most part, in a narrow deeply-cut bed, overflowing its banks and flooding the adjacent lands only in times of very heavy rain, but in one part, where it runs through a long tract of low-lying land in the portion of its course where it is crossed by the road to Shikohabad, its channel is hardly distinguishable, and in the rains this low-lying tract is fertilised by the inundation of the river and is used extensively for rice cultivation. Beyond this place the river again

returns to its channel, which is now somewhat wider. It affords in places a little irrigation for the *rabi* crops during the earlier part of the season by being dammed across, but when waste water is sent down it from the canal, the cultivators who use it have to pay a water-rate. The Isan passes close to Nidhauli, two miles west of Eta and four miles from Sakít. It has no tributaries of any importance except the nameless nálá which flows past Eta on the east and passes through the Grand Trunk Road near Mr. Mayne's drain. The Bagarh is a small stream which rises in the north-east of Azamuagar, where it forms a series of shallow depressions, deepening occasionally into jhíls which ultimately form a stream that flows into the Farukhabad district. Its bed, as the stream mostly dries up soon after the rains, affords some good *tarái* cultivation.

The rivers above mentioned form the main lines of drainage, but do not thoroughly fulfil this object, for a great deal of water lodges in marshes or *jhíls* in different parts of the district.

The most noted of these are the Rustamgarh *jhíl* in parganah Márahra; the Mahota and Thána Daryáoganj *jhíls* in parganah Azumnagar, and the Sikandarpur *jhíl* in Nidhpur. These, besides the smaller sheets of water near Eta, Aliganj, Sahíwar, Sakít, Northa in parganah Bilrám, Pahlídpur near Soron, and Kasol, are the favourite resorts of thousands of water-fowl during the cold season. The Thána Daryáoganj *jbíl* lies close to the old bank of the Ganges and once formed a portion of the bed of that river.¹ Disputes between riparian proprietors,

Riparian disputes. owing to alluvion or diluvion occurring on the banks of the Ganges, are decided in accordance with the common rules observed in other districts. A different practice, however, obtains with regard to the lands lying along either bank of the Káli Nádi. Here, where any part of an estate is cut away and formed on the opposite bank, the newly-formed land is claimed and taken possession of by the proprietors within whose lands the alluvion has accrued.

During the cold and hot seasons, two bridges-of-boats are maintained over the Ganges: *first*, on the Háthras and Rohil-khand road at Kachhla Ghát, where the Ganges has a breadth of about four miles in the rains and a depth of 42 feet, and a breadth in the cold season of 500 feet and a depth of ten feet with a sandy bottom: *second*, on the Patiáli and Budaon road, where the Ganges has a similar character. At the commencement of the rains the bridges are broken up, but boats are always available. There are also boat ferries at Kádirganj, Sháhbázpur, and numerous other points along the river, most of which are kept up by the zamíndárs as a private speculation for the convenience of the neighbouring

¹ On the south bank of the Thána Daryáoganj *jhíl* there is a remarkable banyan tree, which at 3' 8" from the ground is 37' 9" in girth. The area of the land covered by its shade at noon on the 14th May, 1871, was one rood and nineteen poles.

villages. There are numerous ferries on the Káli, the most important being, (1) that at On, north of Eta, on the Eta and Patiáli road; here the Káli has a breadth of 3,060 feet and a depth of 12 feet in the rains, and a breadth of 100 feet and a depth of 3 feet in the cold season; two large boats are always available. (2) Dhumri on the Eta and Aliganj road; here the river has a breadth of 4,500 feet and a depth of 12 feet in the rains, and a breadth and depth in the cold season as before; the banks in both places are low and the bed is sandy; two boats are available. (3) On the Eta and Saháwar road, where the river is 2,900 feet in breadth in the rains and 12 feet in depth, with a breadth of 80 feet and a depth of two feet in the cold season. These ferries are kept up during the whole year, as during the rains the river is not fordable, and at other seasons, owing to its use as a canal escape, the depth of the stream varies considerably. There are bridges over the Káli on the Háthras road at the 32nd and 33rd miles, where the river has a breadth of seven furlongs in the rains and a depth of 20 feet and a breadth of 120 feet in the cold season, with a depth of 8 feet. A bridge was built, at Nadrai, by a man of the Teli (or oil-presser) caste some 100 years ago. It had the fault common to indigenous engineering, of having the diameter of the piers much in excess of the water-way, and in connection with the construction of the aqueduct by which the Lower Ganges canal is to be carried across the Káli Nadi, it has been found necessary to take down the bridge and replace it by one of modern construction.

The following statement sufficiently explains the position of the remaining ferries and bridges, giving the road, mile of road, and the depth and breadth of the streams in the rains and in the cold season:—

Name of road.	Mile of road.	Name of stream.	Bridged or not.	In time of flood.		Character of	
				Breadth.	Depth.	Bank.	Bed.
Grand Trunk Road,	262	Kharwár, ...	Bridged,	35	6	Sloping.	Loam.
Háthras and Kachhla,	31	Márupur, ...	Ditto, ...	39	6	Ditto.	Sand.
Ditto,	46	Búrh Ganga,	Ditto, ...	$\frac{1}{2}$ mile	$2\frac{1}{2}$	Low.	Ditto.
Ditto,	...	Ditto, ...	Ditto, ...	$\frac{1}{2}$ mile	4	Ditto.	Ditto.
Ditto,	48	Khajani, ...	Ditto, ...	500	5	Ditto.	Loam.
Eta to Kásganj,	8	Karon, ...	Ditto, ...	670	6	Ditto.	Ditto.
Do. to Túndla,	3	Isan, ...	Ditto, ...	730	7	Ditto.	Ditto.
Ditto,	10	Arand, ...	Ditto, ...	1,200	$8\frac{1}{2}$	Ditto.	Ditto.
Do. to Shikohabad,	7	Isan, ...	Ditto, ...	800	8	Ditto.	Ditto.
Do. to Aliganj,	10	Unnamed, ...	Ditto, ...	200	4	Ditto.	Ditto.
Aliganj to Sarái Aghat,	10	...	Ditto, ...	70	8	Ditto.	Ditto.
Ditto to Farukhabad,	26	Bagarh, ...	Ditto, ...	150	4	Ditto.	Ditto.
Eta to Patiáli,	2	Kharwár, ...	Ditto, ...	200	3	Ditto.	Ditto.
Patiáli to Budaon,	2	Búrh Ganga,	Unbridged,	500	6	Sloping.	Sand.
Ditto,	9	Ditto, ...	Ditto, ...	160	8	Ditto.	Ditto.
Kásganj to Saháwar,	3	Not named, ...	Bridged,	80	3	Ditto.	Ditto.
Eta to Sakít,	8	...	Unbridged,	1,200	3	Ditto.	Loam.
Ditto,	10	...	Ditto, ...	2,700	4	Ditto.	Ditto.
Sakít to Aspur,	1	...	Bridged,	1,380	5	Ditto.	Ditto.
Eta to Nidhaulí,	10	Isan, ...	Ditto, ...	450	6	Ditto.	Ditto.
Ditto,	13	Arand, ...	Ditto, ...	900	6	Ditto.	Ditto.
Márahra to Nadrai,	2	Not named, ...	Ditto, ...	80	5	Steep.	Ditto.

With the exception of the second portion of the Búrh Ganga, crossed by the Háthras and Rohilkhand road, all these streams and nálás are dry in the cold and hot seasons, and the Búrh Ganga where referred to contains only about one foot of water.

There are no large towns with a community subsisting by river traffic in this Navigation. district. As already mentioned, the Ganges is the only navigable river in the district. The merchants of Kásganj

send down large quantities of cotton, indigo, oil-seeds and grain to Kachha Ghát on the Ganges for transmission by river, and on a smaller scale those of Dundwáraganj and Kádirganj use the Kádirganj ghát. There is also a little traffic at Nidhaulí, on the Ganges canal, in cotton, indigo-seed, and grain. The rivers are not used as a motive power for machinery, nor could they be so used. At Chhachena however, seven miles below Eta, on the Lower Ganges canal, water-power equivalent to 200 horse-power will be available. It is roughly estimated that about one thousand persons live more or less by the river industries of the district ; among these the Kahárs or Dhínars, throughout the whole district, number 23,104, but these men are more cultivators than fishermen, and only eke out a livelihood by fishing in favourable seasons. The Malláh population exclusively devoted to navigation is small in number and of little importance.

The Etáwa and Cawnpore branches of the main Ganges canal pass through a Canals. small portion of parganah Márahra in the south-western corner of the district. The Cawnpore branch

runs between the Isan on the east and the Rind on the west, and the Etáwa line runs to the west of the latter stream. The Cawnpore branch close to the point where it is crossed by the Eta and Agra road is distant five miles from the Isan, whilst immediately eastward of the same point and of the village of Sáwant Khera, it comes in direct contact with the hollows of the Rind. The course of this stream here is very tortuous and directly at right angles to that of its general alignment, bearing, as it does, from west to east between the villages of Sáwant Khera and Giláoli. The surface slope of the country from Nánu in the Aligarh district, where the Cawnpore terminal branch commences, to Sáwant Khera, or a line of 30 miles, is 42·35 feet, or an average per mile of 1·41 foot. A cross-section here from the Isan to the Rind shows that the bed of the former is 5·44 feet below that of the Rind, and the latter river maintains its elevation above the Isan throughout the whole length of its course afterwards. The breadth of the canal channel is 69 feet, with a depth of water of six feet at high water. The berm is eight feet above the canal bed, and the upper bank is two feet above the berm. Altogether there are 24 miles of main canal, from which 54½ miles of rájbaghs, 42 miles of minor rájbaghs, and 42½ miles of gúls or small channels are given off. The Cawnpore branch alone is now navigable, but it is intended to make the Etáwa branch also navigable to the Jumna.

The Lower Ganges canal, taking its rise at Narora near Rajghát, in the Bulandshahr district, when completed, will alter the irrigation of the district considerably. Portions of it are now completed. It enters the Eta district near the village of Kumraua, a mile and a half to the south of the Búrh Ganga in parginah Pachlána ; thence it passes in a southerly direction to Jhábar, where, in the twenty-sixth mile of the course of the canal from Narora, a branch line intended to irrigate the Káli-Ganges duáb is given off. The entire length of this branch from Jhábar to its termination in a ravine near Yakútganj is eighty miles. From Jhábar the Eta canal runs southwards and crosses the Káli half a mile up-stream above the Nadrai bridge on the Kásganj road to Rafipur, whence it takes a bend towards Sirsa Tibu in parganah Márabra, and passing through the villages of Jirsni and Kasaun, crosses the Grand Trunk Road at Chhachena, and thence enters the Mainpuri district. A supply branch for the Cawupore terminal branch of the main Ganges canal passes south from Rafipur through Tátárpur, Arthala and Kamsán to Bhandera, where it joins the canal. The Fatehgarh branch proceeds from Jhábar across the Háthras and Rohilkhand road, midway between Soron and Kásganj, and thence in a south-easterly direction between the Búrh Ganga and the Káli to Bilsarh, and through Lálpur into the Farukhabad district. As both the Cawnpore and Etáwa branches of the Ganges canal pass along the watershed of the country, and not across the lines of drainage, the ill-effects observed in other districts have not yet been experienced here, nor has the efflorescence of *reh* from over-saturation as yet deteriorated the land in any considerable degree.¹ The constant and regular supply of water has, however, induced cultivators to sow valuable crops, which without manure or fallow considerably exhaust the land, and are also said to render it unproductive unless irrigated. The principal loss occurring in this district from canals is from the damage caused by the occasional bursting of a *rájaba*, but the benefits from the presence of the canal are so enormous that these incidental injuries are scarcely worthy of notice.

There is no railway passing through the district, but the town of Eta is accessible by rail from the equally distant railway stations on the East Indian line of Shikohabad, 35 miles

off, between which and Eta there is a good straight metalled road ; and Túndla, also 35 miles distant, which is connected by a raised and bridged road ; of which eleven miles lying within the Eta district are metalled.

Railway. The necessity for metalling the latter line throughout has been frequently urged on both Government and the local committees of

¹ Mr. Ridsdale, the settlement officer, only knew of two instances where several fields of good land had become unculturable by the recent efflorescence of *reh*, and these were near the Cawnpore branch of the canal.

the districts through which it passes, and there is now some hope that this work will be taken in hand. The road, if completed, would not only place Eta in direct communication with the military station of Agra, but would be the main line by which the traffic of Jalesar and other large towns along it would reach the railway. The Háthras station on the same line of railway is 39 miles from Eta by the Grand Trunk Road as far as Sikandra Rao in the Aligarh district, and thence by the Rohilkhand, Kásganj, and Háthras road.

The district contains 101 miles of first-class metalled roads, 113½ miles of second-class raised and bridged but unmetalled roads, Roads. and about 327 miles of unraised and unbridged roads.

Mere village roads and cart-tracks, which abound in the district, are not included in the above. Year by year portions of the third-class roads are taken up, realigned, raised and bridged, but a considerable time must elapse before the funds available will allow of the completion of this work. The principal metalled road in the district is the Grand Trunk Road (26 miles 4,299 feet), which runs in a north-westerly direction from Mainpuri to Aligarh, comprising the 250th to the 276th milestones from Allahabad, and costing for maintenance Rs. 5 per mile per month, or Rs. 1,600 per annum, and for renewal of four miles every year Rs. 4,400. There is one encamping-ground at the 254th mile, another close to Eta, and a third at Bhadwás near the Aligarh boundary. Next in importance is the Rohilkhand, Kásganj, and Háthras road running from Kachhla Ghát, on the banks of the Ganges, through Soron and Kásganj, south-west to Sikandra Rao in the Aligarh district, where it joins the Grand Trunk Road. The length of this road in the Eta district is 25 miles 1,620 feet. There are encamping-grounds at Nagla Dakheria, Bakner, and Soron Sarái. The Káli is crossed by a bridge at Nadrai, and the Búrh Ganga by two bridges near Soron. The importance of these two lines in a military and commercial point of view cannot be overrated. The traffic returns are given hereafter for all the main lines of road. Another metalled road 15½ miles in length connects Eta with Kásganj, joining the Rohilkhand and Háthras road some little distance below Nadrai, and maintained at an annual cost of Rs. 1,418 : it crosses the Karon by a bridge. The Eta and Shikohabad road is metalled for 12½ miles in this district at an average annual cost of Rs. 1,740. It crosses the Isan by a bridge. Next comes the Eta and Túndla road, which is metalled for 11¼ miles in this district, at an average annual cost for repairs of Rs. 800.

The unmetalled raised roads in the district have been specially aligned Minor roads. with a view to meeting the wants of the numerous small trading villages with which the district is studded. The

average cost of maintenance for the five years ending in 1872 has been Rs. 2,532 per annum. The third-class roads cost during the same period Rs. 816 a year. The position of Eta on the Grand Trunk Road, with good communications

between it and all the neighbouring districts, is favourable to commerce, and removes all fear of any difficulty in transporting food-grains in seasons of scarcity. The comparative cost of transmitting grain by rail, road and river is discussed in the notice of the Meerut district, and need not be further noticed here. The second-class roads are as follows :—

	Miles.	Feet.	Miles.	Feet.
Eta to Aliganj	...	33 0	Eta by Nidhaul (to boundary)	15 0
Aliganj circle road,	...	2 2,640	Márahra and Marahchi,	4 0
Eta to Patíáli,	...	22 0	Aspur to Sakít,	... 3 2,640
Patíáli to Dundwáraganj,	...	4 0	Kásganj to boundary, ..	... 9 2,640
Eta to Márahra,	...	12 0	Márahra to Nadrai,	... 4 1,200

There are thirty-nine third-class roads. The following table gives the distance from Eta of the principal towns in miles and furlongs :—

	Miles.	Furlongs.	Miles.	Furlongs.
Aliganj,	...	32 6	Kájirganj,	... 32 1
Kásganj,	...	18 7	Amápur,	... 12 0
Sakít,	...	10 0	Saháwar,	... 20 0
Dhumri,	...	17 0	Márahra,	... 13 4
Sirhpura,	...	14 0	Sorón,	... 27 1
Patíáli,	...	22 1	Nidhaulí,	... 10 4

The absence of large marshes and the common occurrence of extensive *usar* plains, combined with the light and sandy character of the soil and the singular natural facilities for drainage, Climate.

renders the climate of Eta particularly dry and healthy. At the same time these characters render it liable to sand and dust storms, which in the hot weather occur almost daily. The rains generally cease about the end of September, and by the middle of October the ground is dry enough to admit of camping out without the fear of fever. The cold weather lasts from about the beginning of November to the end of February. The bracing cold is particularly felt here during those months so as often to necessitate fires, and about Christmas and when the winter rains commence there is a piercing breeze which reminds one of a winter's day in Europe. The average rainfall for the years 1860-61 to 1870-71 of the whole district, according to seasons, was as follows :—

Period.	1860-61.	1861-62.	1862-63.	1863-64.	1864-65.	1865-66.	1866-67.	1867-68.	1868-69.	1869-70.	1870-71.
1st June to 30th September.	10·4	35·5	27·5	37·4	30·6	26·8	34·0	38·8	10·8	18·1	30·3
1st October to 31st January.	0·4	·2	1·7	·3	·3	·7	·2	3·5	·9	7·4	1·4
1st February to 31st May.	1·1	·1	...	·8	1·6	·2	3·1	2·4	1·2	1·8	2·4
Total, ...	11·9	35·8	29·2	38·5	32·5	27·7	37·3	44·7	12·9	27·3	34·1

PART II.

PRODUCTIONS OF THE DISTRICT.

ETA has always been noted for its good shooting. Wild cattle are to be found in the Arjunpur jungles in parganah Sirhpura, though the numbers are yearly decreasing. Nilgái (*Portax victus*) occur in most parts of the district, and the common antelope or black buck is found in herds on every large *usar* and *bhír* plain. Wolves are found in the larger jungles and in the wilder parts of the south-east of the district. Hares and grey partridge abound, and black partridge are common in the Ganges *khádir* and along the Búrhganga. Sand-grouse frequent the *usar* plains, and in the cold weather every *jhil* and large sheet of water is covered with all descriptions of pelicans, geese, ducks, teal, coots, and water-hens. The banks of the Búrh Ganga especially abound with all the larger species of game, partridges of both kinds, water-fowl and snipe. During 1870-71 the number of deaths from the attacks of wild animals and snake-bites was, from hydrophobia, 2; alligators, 2; snakes, 23. In 1872 the deaths were 30, in 1873 there were 23 deaths from the same causes, and, in 1874 there were 32 deaths. The usual sanctioned scale of rewards is in force, but rewards are only claimed for the destruction of wolves, and of an occasional leopard that finds its way here from the other side of the Ganges. A few persons drive a small trade in supplying wild-fowl for the Bareilly tealeries and in preparing antelope skins for the Cawnpore market, but the traffic is insignificant and hardly deserving notice.

There is no particular breed of cattle in the district. The cattle used for agricultural purposes are the usual small, thin, wiry

Domestic cattle. breed common to the duáb. As water is everywhere to be found close to the surface the necessity for a superior and strong breed of cattle does not exist. Bullocks employed for drawing water or ploughing cost from fifteen to thirty rupees a pair. Those used in country carts for the carriage of goods cost from thirty to sixty rupees a pair. Bullocks for carts for the conveyance of travellers cost from fifty to one hundred rupees a pair, and handsome trotting bullocks for the superior class of *raths* or native carriages cost from sixty to one hundred rupees a pair. The price of a common *tattu* (or pony) varies from ten to twenty rupees; the large pony, commonly used by zamin-dárs, fetches from twenty to fifty rupees. A still larger one, commonly kept by the better class of proprietors, will cost from fifty to one hundred rupees, while the wealthier classes purchase their horses at the Batesar fair in the Agra district, and give from one to two hundred rupees. The common *tattu* (or pony) is bred in the district, still little has been done to improve the breed of cattle or horses up to the present time. The local officers consider that the district presents a fair field for the introduction of any practical scheme which might be adopted for the improvement of the breed of horses and cattle. The people are not slow to

appreciate the benefits which would follow the introduction of good breeds, nor are they too apathetic to take advantage of any opportunity given for improvement. A good Nagor bull from a Hariána cow and one from a Mysore cow were presented to the zamíndárs a few years ago, and produce good milch-cows, but, as a rule, they have been found too heavy for the small breed of agricultural cattle found in the district.

The food of cattle varies with the time of year and the crops in season.

Food of cattle.

From *Kárttik* (October-November) to *Phálgun* (February)

the stalks and leaves of *joár* and *bájra* known as *karbi*, and the chaff (*bhúsa*) of *moth* and *míng* are given as fodder. In *Bhádon* (August-September) the stalks of maize and *joár* are also given. At the end of the cold weather the refuse of the sugar-cane after the juice has been expressed and the leaves are made use of is given to buffaloes. From *Chait* (March) to *Asírh* (June) the chaff of wheat, barley, gram and *arhar* is chiefly used for the more valuable cattle, with an occasional feed of barley and *arhar* in the cold season, and cotton seed (*binaula*) in the rains; *khuli* (or oil-cake) is also given to milch-cattle, and grass at all seasons where procurable. Grass forms the principal food for horses, with *moth* and *míng* chaff during the rains, and in the cold weather barley and gram ground together. A common bullock will eat every day about ten sers of chaff, stalks and leaves chopped up together, besides grass, at a cost of about Rs. 18 a year. The superior descriptions of cattle get two to four sers of gram or *arhar* daily according to their size, value, and the means of the owner. A good horse gets from two to three sers of gram or barley a day, and a man on Rs. 2 a month is kept to look after him. The cost per annum varies with the amount of food, but a horse receiving two sers of gram a day does not cost less than Rs. 90 per annum for his keep.

There is little fishing in this district, as there are few large lakes and rivers.

Fish.

Kahárs and *Dhímars* are the only castes that engage

in fishing, and this they only follow as a casual resource at certain seasons. Fish is seldom brought to market, and then seldom sells for more than half an anna a pound, whilst first-class mutton fetches one anna and second-class mutton nine pies a pound. Brahmans, Khatris, Barhais, Bháts, Sonárs, Káyaths, and Baniyas alone abstain from the use of fish in this district. Sweep nets are used for catching fish in the Ganges and those parts of the Káli Nadi where deep water can be found. At times in the hot and cold seasons, when the water is low, the river is dammed up and swept with nets besides being used for irrigation. In the Búrh Ganga, which is a mere marsh with a slight current in the rains, the stream is dammed up after a few days' rain, and one opening is left where a wicker basket (*kánch*) is placed, into which the fish fall, and from it there is no escape. Casting-nets with a mesh of one-third of an inch are also used in the shallower parts of the

Káli, and in the tanks and *jhills*, in which during the rains numbers of small fry are taken. The ordinary hook and line is also everywhere used. The district has no low-lying lands or paddy-fields where fishing for the smaller species could be carried on. The principal kinds of fish caught during the cold and hot seasons for food are the *lánchi*, *bhúr*, *savir*, *sengh*, *kuiliya*, *rohu*, *kadhu*, *kirhár*, *genr*, *kadha*, *nawam*, *sakra*, *keuch*, *pattra*, and *anwári*. The crops most commonly grown in the district are wheat, barley, rice,

peas, gram, *máng*, cotton, hemp, *til*, mustard, indigo, Vegetable kingdom. safflower, Indian-corn, *joár*, *bájra*, red pepper, potatoes, carrots, melons, radishes, sugar-cane, and poppy. The actual cultivated area during the year of measurement at the settlement which lasted from

Distribution of cultivated area at settlement. 1863 to 1872-73 was 619,329 acres, of which 332,985 acres were under *kharíf* crops and 286,344 acres were under *rabi*, as follows :—

Statement showing the acreage under the principal crops in each parganah.

Parganah.	<i>Kharíf.</i>						<i>Rabi.</i>						Grand Total.
	Sugar-cane.	Cotton.	Fodder.	Indi-go.	Other crops.	Total.	Wheat.	Barley.	Gram.	Tobacco.	Other crops.	Total.	
<i>Tarái tract.</i>													
Nidhpur, ...	3,291	6,222	6,534	349	12,287	28,653	18,505	4,102	703	102	1,823	25,241	53,924
Faizpur, ...	2,069	4,516	1,156	5	3,614	11,350	5,197	2,305	8	26	562	8,398	19,757
Aulá, ...	2,957	4,224	1,102	3	3,982	12,323	5,171	1,228	94	39	170	6,702	19,030
<i>Central dudá.</i>													
Pachlána, ...	890	1,067	994	116	7,003	10,070	2,585	2,860	1,132	37	436	7,100	17,170
Bilrám, ...	1,310	4,501	10,235	1,010	14,293	31,354	9,211	7,991	4,826	171	955	23,154	54,508
Sorón, ...	941	2,388	1,340	12	8,160	12,941	2,923	2,589	902	213	223	6,530	19,671
Sáhawár, ...	1,064	3,996	4,558	27,427	1,273	38,318	8,275	9,076	1,154	62	2,872	21,439	59,757
Sírhúpura, ...	211	2,117	2,363	20,067	1,408	28,186	7,125	7,612	223	94	1,764	16,823	42,939
Patálai, ...	591	2,412	1,547	802	10,965	16,317	3,674	3,750	747	73	2,022	10,266	26,533
Barna, ...	81	875	1,441	247	6,635	9,302	2,610	3,504	921	36	2,461	8,532	18,534
Azamnagar, ...	1,731	4,686	8,256	37,552	4,852	57,103	22,179	14,110	2,115	411	14,120	52,941	110,050
<i>Káli tract.</i>													
Sohnár, ...	551	2,057	2,479	213	3,603	8,903	1,280	1,151	670	82	2,471	5,654	14,557
Márahra, ...	523	9,530	13,431	815	6,419	30,721	21,888	15,098	2,680	150	5,178	44,991	75,715
Eta, ...	783	7,903	19,237	1,437	10,154	39,514	23,383	16,793	1,174	214	5,701	47,270	86,754
Total, ...	16,992	50,519	74,766	90,055	94,653	332,985	131,306	92,154	17,363	1,713	40,808	286,344	619,323
Percentage, ...	2·8	9·1	12·1	14·5	15·2	53·7	21·7	14·9	2·8	0·3	6·6	48·3	100

Mr. Hobart has given me the following estimate of Produce per acre. the average produce per acre for each of the principal crops in an ordinary year :—

Crop.	Soil in which sown.	Produce per kuchchá bigha.	Produce per acre.	Crop.	Soil in which sown.	Produce per kuchchá bigha.	Produce per acre.
Rice, common, ...	<i>Mattiyár</i> , tarái,	Mds. srs.	Mds. srs.	<i>Mung</i> ,	<i>Bhúr</i> ,	Mds. srs.	Mds. srs.
Rice, ...	Ditto,	4 20	23 25	<i>Moth</i> ,	<i>Do.</i> ,	0 20	2 25
Cotton (uncleaned)	<i>Dúmat</i> ,	3 20	18 15	<i>Babi</i> ,	<i>Do.</i> ,	4 10	6 12½
Ditto (cleaned), ...	Ditto,	1 10	6 12½	<i>Wheat</i> ,	<i>Dúmat</i> ,	4 0	21 0
<i>Arhár</i> ,	Ditto,	0 17	2 9½	<i>Barley</i> ,	<i>Bhúr</i> ,	0 10	1 12
<i>Joár</i> ,	<i>Mattiyár</i> ,	2 10	11 32½	<i>Gram</i> ,	<i>Mattiyár</i> ,	2 20	13 5
<i>Másh</i> ,	Ditto,	0 20	2 25	<i>Sarson</i> ,	<i>Dúmat</i> ,	0 5	0 26
<i>Til</i> or <i>kanjal</i> ,	Ditto,	0 5	0 26½	<i>Dua</i> ,	<i>Mattiyár</i> ,	2 20	13 5
<i>Bájra</i> ,	<i>Bhúr</i> ,	1 20	7 35	<i>Maize</i> ,	<i>Gauháni</i> ,	4 0	21 0

Cotton, *arhar*, wheat, *sarson*, gram and *dua* or *tárd* are cultivated in irrigated soils; *bájra*, *máng*, *moth*, and barley on unirrigated soils. The oil-seeds are sown intermixed with other crops, and never alone.

The mode of agriculture varies little from that in practice in the neighbouring districts. Manure is generally used throughout the entire district, and one manuring is considered sufficient for two crops: thus, after Indian-corn has been cut, the ground will be manured and wheat or barley will be sown, and after them cotton or indigo, without any fresh manuring. For general crops from twenty-five to seventy-five maunds per bigha *khám* are spread according to the character of the crop: for sugar-cane, opium, tobacco, and vegetables one to two hundred maunds are required. Manure is not ordinarily an article of traffic, each cultivator saving and carting away his own pile, and those who are not cultivators allow their friends to remove the refuse around their houses. Where manure is sold the price varies from half a rupee to a rupee and a half per hundred maunds. The expense of carting one hundred maunds of manure a mile and spreading it, if a *cháugáwa* or four-bullock cart be used with two labourers, is about Re. 1-12.

As a rule only one crop is taken from the ground each year. The principal exceptions are cotton, which is often succeeded by

Rotation of crops.

chena, *zira*, tobacco or vegetables in *gauháni* lands;

indigo, which is usually followed by wheat and barley; and Indian-corn and rice, which are sometimes immediately succeeded by tobacco, barley, and wheat. In *tarái* lands, where sugar-cane has been grown during the year, rice is usually grown next. Lands are still allowed to lie fallow, but not to such an extent as formerly. The fallow at the former settlement amounted to 82,816 acres, and now, though the cultivated area has increased by about 150,000 acres, the fallow is not one-fourth of what it was, which may perhaps be due to the gradual disappearance of the destructive weed *káns*.¹

Irrigation is generally and extensively had recourse to in all parts of the Irrigation. district, but increase in irrigation has not kept pace with the extension of cultivation. Since the former settlement the cultivated area has increased, as already noticed, very considerably. At that time the irrigated area comprised 224,174 acres, or 48 per cent of the cultivation. Taking the total area at 967,353 acres, the returns of 1872 show 186,292 acres as barren; 768,198 acres as culturable, of which 12,863 acres were held free of revenue; 1,30,594 acres were culturable waste; 19,774 acres were fallow of one year, and 617,830 acres were under cultivation

¹ A field lying fallow after the *rabi* crop is here called *naruwa*, and after a *khari* crop *karel*; unculturable waste is known as *patpar*.

(*rabi*, 328,373; *kharif*, 289,457). The irrigated area amounted to 191,606 acres, distributed as follows :—

		Rabi.	Kharif.	Total.
Canal-irrigated by lift	...	6,190	3,286	9,476
Ditto flow	...	6,596	4,781	11,377
Total	...	12,786	8,067	20,853
Irrigated from other sources	...	135,194	63,653	198,847
Total	...	147,980	71,720	219,700
Deduct area cropped in both seasons	...	14,047	14,047	28,094
Net area irrigated	...	133,933	57,673	191,606

The following statement shows the canal-irrigation in each parganah for seven years :—

Year.	Bilram.	Mahara.	Eta.	Sakit.	Sonlaur.	Total.
1866-67—						
Kharif, ...	170	2,428	684	63	...	3,345
Rabi, ...	801	8,568	4,636	1,996	660	16,661
Total, ...	971	10,996	5,320	2,059	660	20,006
1867-68—						
Kharif, ...	208	1,726	890	290	42	3,156
Rabi, ...	818	8,348	3,495	2,548	521	15,810
Total, ...	1,106	10,074	4,385	2,838	563	18,966
1868-69—						
Kharif, ...	831	6,824	2,648	1,849	133	12,985
Rabi, ...	978	13,733	5,129	2,723	904	23,467
Total, ...	1,809	20,557	7,777	4,572	1,937	35,752
1869-70—						
Kharif, ...	763	7,729	1,911	1,494	144	12,041
Rabi, ...	802	9,940	3,503	3,033	507	17,755
Total, ...	1,565	17,669	5,414	4,497	651	29,796
1870-71—						
Kharif, ...	424	6,759	1,586	1,237	145	10,151
Rabi, ...	710	1,230	3,461	3,357	548	18,306
Total, ...	1,134	6,989	5,047	4,594	693	28,457
1871-72—						
Kharif, ...	563	6,897	2,152	1,896	208	11,716
Rabi, ...	783	8,021	3,042	2,852	165	14,863
Total, ...	1,346	14,918	5,194	4,748	373	26,579
1872-73—						
Kharif, ...	457	5,257	1,434	1,218	67	8,433
Rabi, ...	724	9,062	2,470	2,896	623	15,775
Total, ...	1,181	14,319	3,904	4,114	690	24,208

The following statement shows the crops for which recourse is generally had to canal-irrigation :—

Crops.	1869-70.	1870-71.	1871-72.	1872-73.	Crops.	1869-70.	1870-71.	1871-72.	1872-73.
Gardens, ...	430	365	508	356	Other pulses, ...	25	60	34	23
Sugar-cane, ...	194	301	307	434	Fodder, ...	...	...	...	...
Wheat, ...	8,821	12,723	8,942	9,453	Cotton, ...	1,939	936	261	82
Barley, ...	7,308	5,245	5,414	5,308	Other fibres, ...	1	...	...	...
Rice, ...	...	42	415	177	Indigo, ...	7,933	7,861	10,288	7,355
Maize, ...	786	...	...	...	Other dyes, ...	...	...	...	6
Other cereals,	2,013	335	165	357	Drugs, ...	16	28	40	43
Gram, ...	380	175	205	614	Oil-seeds, ...	...	...	...	...

The average depth at which water is found throughout the district is six-

Depth of water from teen feet from the surface, varying from 22 feet in the surface. Sonhár to 8 feet in Nidhpur. The average depth of water in kuchcha wells is about 6 feet. The following statement shows the well statistics for the whole district as recorded during the settlement operations :—

Parganah.	Average depth		Parganah.	Average depth		Parganah.	Average depth.	
	To water.	Of water.		To water.	Of water.		To water.	Of water.
Nidhpur, ...	4.33	1.93	Soron, ...	14.79	3.74	Azamnagar, ...	13.15	4.69
Faizpur, ...	5.09	2.75	Salháwar, ...	20.55	4.86	Sonhár, ...	14.23	5.34
Aulái, ...	4.78	2.26	Sirkhpura, ...	16.76	4.22	Márahra, ...	10.84	8.53
Pachlána, ...	6.38	4.53	Patíáli, ...	9.55	3.71	Ditto mudhí, ...	12.74	6.39
Biltám, ...	13.21	6.24	Barna, ...	11.63	3.17	Eta-Sakit, ...	17.12	7.65

The cost of well-irrigation varies very much, but may roughly be estimated at Re. 1-10 per acre for each watering. A pair of bullocks at a cattle-run can irrigate one acre in three days, whilst the Persian wheel requires six days, and the *dhenkli* or lever requires nine days. The area irrigable by a run at a *pukka* well, taking the statistics of the whole district, is about $5\frac{1}{2}$ acres ; by a run at a *kuchcha* well is about 4 acres, and by a *dhenkli* is under 2 acres.

In the *tarái* tract irrigation is seldom had recourse to, though hand wells are occasionally used by the Káchhi and Muráo cultivators. The central duáb tract depends exclusively on wells, as there are no canals. Water is everywhere available and *kuchcha* wells

are dug for irrigation, but, owing to the sandy nature of the subsoil, they seldom last in most parts more than one season, though strengthened by coils of twigs and cylinders. The supply of water, too, is usually very scanty and only sufficient for one bullock-run. This is no doubt due to the water being collected from percolation above the spring level, for where that is reached the supply is usually ample. The general proportion of irrigation in this tract was 28 per cent. at the recent settlement. The water of the Káli is here, also, frequently dammed up for irrigation and raised to the level of the surrounding country by the *dhenkli* or lever, or else it is thrown up by the basket or *lenri*. In the tract to the south of the Káli the means of irrigation are plentiful and the proportion of the irrigated to the cultivated area reaches 63 per cent. *Kuchcha* wells reaching an ample supply cannot be dug everywhere, and for this reason *pukka* wells are more common, and 57 per cent. of the total irrigation is had from them.

Wells in this district may be divided into two classes,— those that are carried down to the spring level and those that reach only to the percolation level. These wells may be again sub-

divided into *pukka* wells or wells constructed of burnt bricks or block kunkur, and *kuchcha* wells which have been simply dug out. *Pukka* wells are made with or without lime-mortar. The shape is generally round, but many old wells are to be found built in a hexagonal or octagonal shape. Besides ordinary *pukka* wells some wells are constructed with deep concave-shaped bricks fitting into each other at the ends and set edgewise one above the other; these wells are generally of very small diameter, and only just large enough to admit the leatheren bucket. Another kind of well is made of broad flat bricks in the shape of the segment of a deep cylinder, and is usually of the size of ordinary masonry wells. Both these kinds of wells rest on wooden cylinders rising to the level of the water, the brick lining serving merely to prevent the falling in of loose soil. The cost of the former, exclusive of the expense of digging the well and setting the cylinder, is roughly reckoned by the cultivators at one rupee for $4\frac{1}{2}$ feet of running depth of cylinder, that of the latter at $1\frac{1}{2}$ feet per rupee. The former last from 15 to 20 years, and the latter, which are in more common use, last much longer. In Márahra a brick-built well with water sufficient for two runs costs Rs. 200, and a similar well built of kunkur costs Rs. 150.

Kuchcha wells differ much according as they are excavated in *mota* or hard soil or in sandy soil. Where hard stiff soil is met with a

well of the circumference required is dug out, and carried down either to the spring level or a few feet below the water-bearing stratum. Such a well may last 15 or 20 years. In sandy tracts the usual method is to dig a wide hole about ten feet in diameter down to the water-bearing stratum, and then to sink the ordinary well about four feet wide, and line

it either with coils of twigs (*bira*) of *arhar* or stalks of *amsa* or *gandar*, or with a wattle cylinder (*budjhār*) constructed chiefly of *jhan* (tamarisk) and occasionally of a rough planking (*kothi*) of *dhūk*. The latter kind of well is generally carried to the spring level. A *bira* well costs about Rs. 4 or 5, and lasts about one year; a *budjhār* well lasts two years; and a *kothi* well, costing Rs. 20, lasts ten years. The most frequent kind of well in sandy tracts is, however, a mere wide hole dug to the water-bearing surface, but such a well does not last for more than one year, and costs only Re. 1-8.

The modes of irrigation most commonly in use are :—

Modes of irrigation. (1.) *Paira*; a large leathern bucket is fixed to

the end of a rope, which is worked over a wheel. The rope is attached to the yoke of a pair of oxen, which are driven down a sloping pathway constructed near to the well, the driver sitting on the rope to give additional momentum to the oxen. In their course

Paira. downwards the oxen draw up the bucket, which when

they reach the end of the run is two or three feet above the mouth of the well, where it is caught by a person who draws it toward the shallow basin constructed to receive the water on the platform of the well. The driver then stops and turns the oxen so as to slacken the rope, when the bucket is dropped on to the basin where it is emptied, and the water runs off by the channels made for it to the field which is being irrigated. The oxen are then driven to the top of the run, the bucket is again dropped into the well and the operation repeated. Two men are required for this work; one to drive the cattle and the other to catch, empty, and return the bucket to the well, besides the *panmela* to distribute the water.

(2.) *Dhenkli*.—This apparatus consists of a horizontal lever with a weight

Dhenkli. at one end and a bucket on the other, and is worked on a strong post which forms a fulcrum. The man working

it generally stands at the mouth of the well, or, when the well is large, on a beam laid across it, and pulls down the rope till the bucket reaches the water; when filled the rope is let go, and the weight at the other end draws up the bucket. This machine is only used where the water is very close to the surface.

(3.) *Rhent, rahent, or rahat*.—A pulley well or a couple of small earthen

Persian wheel. pots attached to each other by a rope and worked over a wheel, the two pots alternately ascending and descending;

this method is chiefly employed where the subsoil is sand and the water close to the surface. The last method, called *däl*, is chiefly made use of when water taken from tanks, jhils, rivers, or canal channels for irrigation, has to be raised to a higher level. A basket made of bambus or, if durability is required, of leather is employed; to the basket two strings are joined on each side; these are held by

two persons, who station themselves one on each side of the basin from which the water is to be raised. A swinging motion is then given to the basket; water from the basin is caught up and thrown into a small reservoir above, from which it runs off to the field. When water has to be raised any considerable height, as in the cold weather from the river-bed to the top of its banks, a suitable spot, where a footing for the persons working the basket and deep water can be found, is chosen at a height of three or four feet above the water level. A small basin is then dug in the bank with a channel leading to a reservoir. Above the reservoir another small basin with a channel leading to another reservoir is constructed, and so on until the top of the bank is reached. At the water's edge and at each of the reservoirs two or four persons with baskets are stationed. Those at the water's edge commence throwing up the water into the basin above them, whence it runs into the first reservoir. As soon as this is sufficiently filled, the persons stationed there begin to work their basket, and send the water into the basin above them, and in this manner the water is thrown from one level to another until the basin at the top of the bank is reached, whence the water can be run off by channels to any spot where it may be required.

In irrigation from canals, where the canal water is below the surface of the field, the *ddl* or basket method is chiefly employed.

From canals.

Where the water is above the level of the field it is allowed to flow (*tor*) into it by channels, and is either thrown over the surface with a shovel or is allowed to flood the field. It has already been stated that the canals in the district are carried along the water-shed of the country and do not cross the lines of natural drainage, and as, in addition, the portion of the district through which they pass is of a high-lying and dry character, the health of the people cannot be said to have been injuriously affected, though the people themselves, even when residents of parganahs at a distance from the canals, assert that a large increase in fever is due to them. In the actual vicinity of the canals the spring-level of the country and the percolation-level in the wells has been slightly raised, but not to any such extent as to give cause for complaint. The most mischievous effect produced by the abundant supply of water obtainable from the canals has already been spoken of. At the same time, it should be said that there are others who assert that the exhaustion of the soil is due to the use of canal water, and the excessive percolation of water from the canals; but the balance of opinion is generally against the latter view, and in all probability, as far as this district is concerned, with reason. If the cultivators could be taught to have some regard to the future in their treatment of the cultivation, and if some means could be devised by the Canal Department to prevent the excessive and intentional waste of water which is always occurring, the canals would be regarded as productive, in this district at least, of only immense good.

The number of wells in the district, as ascertained at the recent settlement, was as follows :—

Class of well.	Number.	Number of runs.	Total area irrigated.	Average		
				Area irrigated by each run.	Depth to water.	Depth of water.
Pukka wells, ...	4,962	10,888	59,574	3 to 6 acres.	10·20	4·12
Kuehcha wells, ...	25,060	26,684	1,00,821	2 to 6 ,,	5·17	2·0
Dhenkli, ...	10,622	10,631	19,317	1½ to 3 ,,	4·14	3·5
Total, ...	40,644	48,203	1,79,712	3·72 acres.	5·20	3·12

In the tarái parganahs there is still a large area of culturable waste amounting to 44,069 acres, or 32 per cent. of the Culturable waste. whole culturable area. A very large part of this land

is little different from the outlying parts of the adjacent cultivated land, and has already since the new settlement been largely encroached upon. In the central duáb tract between the Búrh Ganga and the Káli the amount of culturable waste still remaining is not extensive, averaging in each parganah about 19 per cent. of the culturable area. It is principally either sandy waste or the remains of *dhák* jungle. The latter is generally worth the expense of reclamation, while the former, unless in good rainy seasons, is worth very little. In the rich lands to the south of the Káli the culturable waste is only 15 per cent. of the culturable area. Returns of the cultivated and culturable areas for 1848, 1853, 1865, and 1873 are given, from which it will be seen that during the last quarter of a century the increase of cultivation has been from 471,597 acres to 619,329 acres.

Parganah.	1848.					1853.				
	Total area in acres.	Cultivated.	Cul-turable.	Revenue-free.	Barren.	Total area in acres.	Cultivated.	Cul-turable.	Revenue-free.	Barren.
Pachlána, ...	25,459	13,472	7,020	160	4,807	25,455	16,560	4,041	169	4,685
Márahra, ...	128,482	60,967	10,050	10,361	47,104	129,327	67,228	8,135	8,133	45,831
Bílram, ...	65,371	36,297	19,628	399	9,047	65,371	49,501	4,589	3,100	8,181
Sorón, ...	25,586	13,707	7,485	700	3,694	25,586	17,452	1,832	659	5,643
Faizpur, ...	43,264	21,974	15,375	179	10,736	49,333	23,275	4,131	59	21,868
Aulái, ...	33,356	12,189	11,335	569	9,263	38,050	15,143	9,850	417	12,640
Nidhpur, ...	101,646	30,672	51,853	3,066	16,095	100,645	42,917	37,286	3,109	17,333
Azamnagar, ...	155,839	89,975	23,472	16,265	26,127	158,547	101,982	15,341	1,654	39,567
Patíáli, ...	41,072	22,964	11,039	4,345	2,674	41,535	26,615	8,721	81	6,118
Barna, ...	24,944	16,630	5,244	1,435	1,635	23,855	17,767	2,958	...	3,130
Sirhpura, ...	58,299	28,644	20,008	391	9,256	54,333	38,120	15,852	161	4,200
Sáháwar-	67,383	45,426	17,254	408	4,293	73,235	54,499	11,314	371	7,051
Karsána,										
Sakít, ...	83,393	34,883	13,030	398	35,082	83,257	42,033	9,231	270	31,723
Eta, ...	74,572	33,539	4,656	564	35,813	76,316	36,488	5,355	401	31,122
Sohnár, ...	19,252	10,258	5,213	134	3,647	20,794	13,552	3,428	54	3,760
Total, ...	952,958	471,597	222,712	39,374	219,275	969,639	563,082	142,067	18,638	245,852

Parganah.	1865.					1873.				
	Total area in acres.	Cultivated.	Culturable.	Revenue-free.	Barren.	Total area in acres.	Cultivated.	Culturable waste.	Revenue-free.	Barren.
Pachlāna, ...	21,003	15,602	4,694	225	487	25,637	17,170	5,883	...	2,584
Márahra, ...	84,246	65,422	4,036	8,065	6,723	128,023	75,715	11,415	502	40,391
Bilálám, ...	65,371	50,209	8,282	3,270	3,610	66,155	54,508	6,935	174	4,538
Sorón, ...	25,536	17,851	3,923	820	2,992	26,223	19,671	4,001	386	2,165
Faizpur, ...	34,632	18,791	8,402	56	7,383	31,504	19,757	6,004	32	5,711
Aulái, ...	34,183	17,509	8,234	53	8,387	31,041	19,630	7,853	...	4,158
Nidhpur, ...	104,674	44,396	42,532	1,804	15,942	107,629	53,924	30,212	817	22,676
Azamnagar, ...	159,468	101,219	24,242	1,051	32,956	164,160	110,050	29,859	583	23,608
Patiálí, ...	41,553	24,731	11,318	137	5,317	41,762	26,583	11,747	134	3,298
Barna, ...	23,904	18,723	8,712	20	1,449	24,573	18,834	3,975	...	1,764
Sirhpura, ...	58,015	39,402	10,616	611	7,376	58,957	42,989	9,673	4	6,291
Saháwar										
Karsáwa.	67,284	56,286	7,784	628	2,586	74,531	59,757	8,180	...	6,594
Eta-Sakit, ...	158,043	82,753	13,531	1,253	60,506	164,554	86,784	17,397	...	60,373
Sonhar, ...	20,881	14,242	2,943	150	3,545	21,920	14,557	3,737	...	3,632
Total, ...	898,833	567,137	154,249	18,195	159,259	966,615	619,329	156,871	2,632	187,783

The implements in general use are the *hal* or plough, which is made of *babúl* in the uplands and of *rajár* in the lowlands; the *phaura* or broad hoe; *kasi* or narrow hoe; *khárpa* or scraper;

implements. *hansiya* or sickle; *báns* or bamboo seed distributor; *kú*, through which the seed is dropped into the furrow; *patela* or roller. The ordinary leatheren bucket, *dhenkli* or lever, and *rahat* or Persian wheel, are used in irrigation. The amount of capital represented by the implements and cattle required for one plough of land is about fifty rupees. The crops grown in *gauhán* lands, which are all irrigated as a rule, are cotton, indigo, tobacco, vegetables, melons, wheat, barley, sugar-cane, safflower, carrots, *zíra*, *ajwáin*, *sonf*, poppy, Indian-corn;

Sowing, &c. safflower, carrots, *zíra*, *ajwáin*, *sonf*, poppy, Indian-corn; and *joár*. In irrigated *dúmat* soil the crops grown are

cotton, indigo, tobacco, Indian-corn, *joár*, wheat, barley, sugar-cane, *zíra*, *ajwáin*, gram and hemp. In irrigated *mattiýár* wheat, barley, gram, *masúr*, peas, melons, *joár* and rice; and in irrigated *bhír* soil wheat, barley, gram, cotton, melons, indigo, and millets are grown. In unirrigated lands, in *dúmat* soil, *joár*, barley, gram, cotton, maize, and hemp are grown. In unirrigated *mattiýár* soil rice, barley, gram, and peas are grown. In unirrigated *bhír* soil are grown *bára*, barley, gram, *phúlsan*, *san*, *moth*, *múng*, *másh*, *lobiya*, *arhar*, &c. The number of mixed crops are considerable, *arhar*, *til*, *kulthi*, and *patsan* are sown with *joár*; *sarson* and *dúx* with wheat, barley, and gram. *Másh*, *múng*, and *lobiya* known as *masína* are sown with the millets as a rain crop. The castor plant is sown with sugar-cane and cotton.

Indigo, cotton, and opium are far more extensively cultivated than formerly.

Increased cultivation.

Sugar-cane cultivation appears to have decreased every-
where save in those few parts where canal-irrigation is

available. The proportional distribution of wheat and barley stands much as it did twenty years ago. The introduction of the Lower Ganges canal will, as in Meerut, probably altogether change the agricultural condition of the district, and poor crops like *bájra* and *arhar* will give place to sugar-cane and cotton. The increased cultivation of tobacco, opium, and indigo has not been followed by a decrease in the area devoted to food-grains ; on the contrary, owing to the great extension of cultivation, the production of food-grains has also increased considerably.

Ten species of sugar-cane are grown in the district : the *dhor*, *chin*, *baro-*

Sugar-cane.

kha, *paunda*, *manga*, *digilchin*, *gegla*, *ogaul*, *rakhra*, and
kála ganna. The cane for seed is cut into four or five

pieces and stored until wanted in a place called a *bijhara*. Mr. James writes :— “I saw in parganah Nidhpur a very curious arrangement for storing cane for seed. Just outside the village homestead was a square place, somewhat like a miniature cemetery divided off into twenty compartments or vaults. Each compartment has its respective owner, and here the cane is buried every year by the various sharers and taken up at seed-time. Each piece of cane so cut for seed is called a *painra*. It is sown in Mág (January), and is ready for cutting in *Aghan* and *Pús* (November-December.) When just sprouted sugar-cane is called *kulha* ; when a little taller it is known as *ikh* or *ikhári*, and when the knots on the cane (*poi*) become distinct and developed the cane is termed *ganna*, and when ready for cutting *gánda*.” The cane is then cleaned (*chhol*) and gathered into bundles (*phándi*) of one hundred each. In this way they are carried to the *kulhu* (or press), where the cane is sliced into pieces (*gadíli*) about three inches long and placed in the press, which is made of *shísham* or *babúl* wood, and rarely of stone. The refuse or pressed cane is here known as *páta* or *páti*. The juice pours out into an earthen vessel (*bojha*) below and is then taken off to the *karáhi* (or boiler), where it is made into *gúr* or undrained raw-sugar. *Ráb* is made by putting the boiled juice into an earthen vessel called ‘*karsi*,’ when after certain operations it becomes granulated (*rawa parjáta*). The *ráb* is then placed in a bag and pressed and purified; the solid matter which remains in the bag after pressing is termed *choyanda*, and when dried is known as *khánd*, while the liquid which runs out of the bag is called *shíra*, and is used in making wine and in preparing tobacco for smoking. The scum which floats on the top during the process of boiling is called *laddoi*, and the whole juice when the boiling is just completed is known as *pág*. The first *bojha* of juice is usually distributed amongst the pressers, village carpenters and blacksmiths during a ceremony termed *rasyáwal* or *rasuái*. The next festival is the distribution of the first *gúr*, called *jaláwan* by

Hindús and *sinni* by Musalmáns, when from two to five sers are given away. Sugar-pressing work is known as *bhel*, and the large balls of *gúr* are called *bhelis*. The large *bhelis* weighing about seven sers and called *phúnka* is seldom made here.

Nearly all the crops have different names at different stages of their growth :

Different names at different stages of growth. thus, when young, the blades of wheat are called *kulha*, *poi*, *súi*; when older, *khúnd*, and when the pod of the ear appears, *kánthi*; when the ear begins to appear it is described as *kuthiyána* or *galetha*, and when the ear is half in pod and half out as *kandhela*. When the ear is all out it is said to *chhatna*, and when the grain becomes developed, *nibauriya*; when half ripe *bhadera*, and when fully ripe *jhúra*. When wheat is stored up on the threshing-floor a cultivator says *gehun pairi hai*. The grain and chaff (*bhúsa*) piled up after treading (*dáin*) is called *siliya*. This mingled grain and *bhúsa* is then winnowed, and the pile of grain, still with whole ears and chaff scattered through it, which remains after the winnowing is called *gojaura*. This pile has to undergo a second treading which is called *khur dáin*, after which the grain is clean. The more common preparations from wheat are *báti*, *seo*, *phír-mál*, *púya*, *práta*, and *lapsi*. The terms for all the staple crops are similarly copious. The principal varieties grown in Eta are *katha*, a very hard red wheat; *ratua*; *munriya*, a beardless wheat; *súha*, a bearded wheat resembling the preceding; and *bádsháhi*, a very long-eared variety.

Mr. Hobart gives the following estimate of the value of a *kuchcha bigha* and an acre of wheat sown in good *dúmat* soil. *Til* and

Value of an acre of wheat. *sarson* are usually sown in lines through it, and their produce must enter into the calculation. The cost of sowing one *kuchcha bigha* is about Rs. 6-5, viz., rent, Rs. 2-4; seed, 8 annas; ploughing, 2 annas; sowing, 2 annas; watering, Rs. 2; weeding, 2 annas; cutting, 3 annas; and threshing, one rupee. The produce will be four maunds of grain, which at $20\frac{1}{2}$ sers per rupee is worth Rs. 7-12-6, and ten maunds of chaff, which are worth Rs. 3, leaving a net profit of Rs. 4-7-6 per *kuchcha bigha*. The oil-seeds, *sarson* and *til* cost almost nothing for labour, and the produce may be set down at ten sers, worth $8\frac{1}{2}$ annas, making a total profit of five rupees. There are $5\frac{1}{4}$ *kuchcha bighas* in an acre, therefore the net profit from an acre of wheat will be Rs. 26-4.

According to native classification there are three kinds of barley grown in

Barley. the district, *jai* or oats, *bádsháhi* and *tikuriha* or *tikurári*, so called from its long beard, known here as *tíkúr*.

The words denoting the progressive growth of wheat apply equally to barley. At the time of harvest this and other similar grains are known as *bauri*, when

Bájra. parched and are eaten as *charban*. *Bájra*, also called *lahrra*, comprises two species known as *bájra* and *bájri*.

When very young *bájra* is here called *ikúya*; when the ears appear, *gulhat hoti*

hai, also *khet gulihā raha*, or *khet kuthiya raha hai*. Of *joár* there are several species; the *jogiya* or red variety; the *dupaka*, which has always two flat grains in each shell; the *doliya*, with a somewhat flat grain; *sufedu*, *uletiya* also called *kuwáriya*, which ripens in about ten weeks and is ready for cutting about *Kuár*; *dadhmogar*, *chakeya*, *mithua* and *bísmati*, which last is seldom grown. The ear of *joár* is called *bhunta*. The only species of gram grown are called *channa* and *channi*. When the plant appears above the ground it is called *iksua*, and when the flower appears *patpari ho rahi hai*, and when the grain appears, *nibona* or *gheghara ho rahi hai*. The species of peas grown are called *tora*, *kasa*, *bara*, and *safed*. When the plant first appears it is termed *ikwa*; when the pod appears they say *choiya ho rahi hui*, and when the pod is fully formed it is called *phali*. The species of *urd* grown here are the *kála*, *kachhiy* and *chikra*. There are two species of *múng*, the *súra pankhi* and *múg irra*; two of *orhar*, the *siyáh* and *safed*; two of *moth*, the *moth* proper and *mothela*. *Lobiya* is the Persian form of *ramás*, and *rumás* is here usually called *rausa*. All the last five grains are spoken of when sprouting as *dúla* or *dewala*. Green flowering *moth*, *úrd*, and *múng*, before the formation of the pods, are spoken of as *pál*. Of *til* there are two kinds, *til* proper with a black seed, and *tili* with a white seed. The seed-pod is here called *katra*. Cotton or *kapás* is here usually called *ban*: the flower is called *púriya*; the pod before bursting is known as *gúla*, and the open pod as *tent*. The pod-case, when the cotton has been picked, is called *jhurkusi*. Only two species of cotton are grown, the *narmma* and the *desi*.

It is a common saying in the district that there are as many varieties of rice, as there are clans of Rajpúts :—

‘ *Jitne baran Thákuron ke hain,
To itne dhánón ke milen.*’

Twenty-one different kinds are commonly grown, while there are several varieties cultivated from imported seed. The commonest are *ratansár*, a red rice; *súra pankhi*, a long-eared variety; *suhánsa*, a red long-grained species; *dil-baksha*, a very small white-grained rice; *lobiya*, a red rice; *jhinmár*, a very superior, light-coloured grain; *máli*, a large yellow grain; *saundhi*, a red rice; *záthi*, a blackish rice; *pusái*, a wild rice; *nahán*, also called *naurangi*; *usuás*, also called *báláni*; *hansráj*, a superior sort; *biranj*, a white rice; *pránpokh*, a very choice, long-grained species; *tikuriha*, long-bearded, red rice; *jhabdi*, which makes excellent *khél*; *syámjíra*, a small grained rice; *gajhar*, seldom grown; *benta*, a brown rice; and *jhalera*, a red rice. When ready for cutting *dhán* is termed *jhenta*. There are two kinds of Indian-corn: the *jogiya* or red maize, and the *sunahra* or golden maize. The ear is sometimes called *butiya* and sometimes *andiya*. *Kodo* is commonly grown, but *sáma*, *chena*, and *kurthi* are seldom seen. Fenugreek and fennel are common, as also spinach and a sort

of French bean (*sem*). Cummin seed and melons are extensively grown, but one of the most valuable crops classed as vegetables is tobacco, of which two sorts are grown, the *katki* or *dhatúriya*, sown in *Asárh* Tobacco. and gathered in *Phálgun*, and the *dhakka* or *desi*, sown in *Aghan* and gathered in *Jeth*. The small shoots that appear on the plant at times after the breaking off of the head are called *kánya*. The tobacco crop is infected by the *súndi*, which gets into and eats out the inside of the tobacco stalk, and the *chanchana*, which burrows into the ribs of the leaves. The diseases that affect tobacco in the Meerut district are the *dibiya* or *dehya*, *súndi*, *ryáya*, or blistering of the leaf from the prevalence of east winds, and *hadda*, or the white stem which grows out sometimes at the root and throws the plant far out in the soil. The seed capsule is here called *bonda* or *bonra*.

The district is subject to both blights and droughts. The insects that ravage

Blights and droughts. the crops are the locusts (*tíri* or *tánri*), which often come at all seasons. Attempts are made to drive them off by lighting large smoking fires, and making a loud noise with drums and cymbals. *Durkhi* is an insect which appears when there is excessive dryness and lack of rain. It particularly affects indigo, tobacco, mustard and wheat, and is destroyed by rain or irrigation. The white-ant (*dímak*) is also very destructive to the growing crops. Two species of an insect known as *máhún*, one green and the other blackish-red, come with an east wind and disappear with the west wind. *Maksha* is a red insect about an inch long that, in excessively dry weather, attacks *bájra*, *joár*, sugar-cane, and *shakrkand*. *Gareri* is a very small insect of a whitish colour, about as big as a grain of rice, which ravages *joár* and *bájra*. *Sehi* is a small black insect that at times does great harm to wheat. *Bhaunri* is a very small insect, which in excessively dry weather attacks *joár* and *bájra*. *Chempa* is a small dark coloured insect resembling the *máhún*, which injures *arhar* and tobacco. *Súndi* is a white insect about as big as a grain of rice which ravages *joár* and *bájra*. *Sámcá* and *kukohi* are produced by the prevalence of east winds and excessive rain and afflict wheat and barley in the ear. *Tara*, a very small green insect, occasionally ravages wheat. *Khapariya* is a very small white insect that sometimes damages rice. Much damage is also done by the attacks of deer, *nílgai* (or *rojh* as it is called here), moles (*kora*), and mice.

The characteristic appearance of the blight known as *seín* is that while the

Blights. stalk and ear are apparently healthy the ear will be found to contain little or no grain. *Ratwa* is the red blight in wheat; *agaya* attacks rice; *ukhta* is withering from excessive dryness; *kandwa* resembles the smut in barley. Other blights are produced by the sharp west wind (*bahara*); by frost (*tusár*); by hail and by floods near the Ganges.

The famine of 1783-84, known as the *challisa*, and that of 1803 are remembered as having been very severely felt in this district.¹ During Famines. the season of 1837-38 famine was rife in this district in common with the entire province. Relief operations were had recourse to, and even then hundreds of poor creatures died from starvation and exposure. The cattle died in thousands, and the district received a blow to its advancement which it took many years to recover. Cotton and indigo especially suffered, and the price of all seeds rose some one hundred per cent. Violence was had resort to by the people to induce the grain-dealers to open their stores, and though the native and European community subscribed large sums for the relief of those who from sex, age, or infirmity were unable to work, while Government provided labour for the able-bodied, distress was deeply felt all through the district by all classes. An eye-witness (Captain Wroughton) thus describes the district in November, 1837:—"Eta is in one general state. All the cultivation is dependant on irrigation, and as this division had some rain, grass for fodder is procurable, and the cattle, in consequence, are able to work at the wells, which have been kept constantly going. The same holds good of Sakit, except that grass is not so plentiful. In Sirhpura, the water being nearer the surface, the irrigation cultivation is twenty-five per cent. above average seasons. The attention of the ryots having been confined to this description of tillage, the small quantity of rain did not permit them to prepare their *khaki* lands. Fodder is pretty abundant here compared with the adjacent parganahs, and as this parganah borders on the *tarai*, the means of supporting the cattle is not unobtainable."

The next great famine is that of 1860-61, now generally known as the *akal satserá*, or 'seven sér famine.' The people were driven

Famine of 1860-61.

to eat wild vegetables and fruits and to extract food even

from grass seeds. Cattle were fed on leaves, and multitudes died. The chief local cause was the want of irrigation, and, perhaps, the indolence of the large Thákur population contributed to make bad worse. The total average rainfall throughout the district up to the third week of September, 1860, was but 8·44 inches, and the severity of the famine may be judged from the fact that the Agra Committee allotted Rs. 53,000 for this district, three times as large an amount as was granted to Farukhabad and nearly twelve times as much as the grant Etawa was considered to require. The selling price of the principal food-grains for this period is given in the notice of the neighbouring district of Farukhabad.

In 1868-69 Eta was visited with drought and scarcity, but not by famine.

Scarcity of 1868-69. It seems to have made no great impression on the native mind, and is known by no special name. The *kharif* crop almost entirely failed owing to the six-weeks drought that succeeded the rains

¹ Mr. Newnham's account of the famine of 1803 is given at p. 34 of Mr. Girdlestone's Famine Report.

in July and yielded hardly one-fourth the average. The September rains barely touched the north of the district, and the cultivators became very industrious in digging common earthen wells where the soil allowed of it, and in preparing for the cold-weather crops. These gave a return estimated at seven-twelfths of an average crop. Mr. Henvey writes :—" Though the high prices were maintained to the end of 1869, the people, being mostly agricultural, did not suffer so acutely as the inhabitants of neighbouring districts." Wheat, which usually rules the market, was selling at 13 sers for the rupee in the first week of October, 1869, and this was the highest price prevalent during the scarcity. Famine rates are probably reached in this district when wheat sells at less than 12 sers for the rupee, and then Government relief operations become necessary. The following table gives the price of the principal food-grains for the last week in each month during the season of scarcity in this district :—

Months.	Wheat.		Barley.		Gram.		Bájra.		Joár.		Rice.	
	S.	C.	S.	C.	S.	C.	S.	C.	S.	C.	S.	C.
1868, July,	25	0	36	0	...		...		...		...
" August,	22	8	34	8	...		...		...		...
" September,	18	4	18	0	...		...		...		...
" October,	15	8	15	8	...		...		...		...
" November,	14	0	14	0	...		...		...		...
" December,	12	2	13	12	...		...		...		...
1869, January,	12	8	12	8	...		...		...		...
" February,	14	0	17	8	14	8	15	0	15	0	10	0
" March,	13	12	22	0	13	4	15	0	15	0	10	0
" April,	14	0	16	0	14	0	...		...		9	0
" May,	14	0	18	0	13	8	...		...		10	0
" June,	14	0	17	0	13	4	...		...		10	0
" July,	12	8	15	2	12	2	...		...		10	0
" August,	11	8	14	9	10	8	...		...		9	0
" September,	12	7	16	7	11	1	...		...		8	0
" October,	10	14	14	8	9	14	16	0	...		10	0
" November,	11	0	15	0	9	12	20	0	22	8	10	0
" December,	9	2	16	0	9	2	16	2	16	10	12	0
1870, January,	8	14	14	10	8	14	17	6	19	12	10	10
" February,	10	0	18	0	10	0	20	4	22	8	11	0
" March,	11	0	26	0	13	0	22	0	23	12	11	8

There are no stone quarries in the district ; good cut stone required for building is brought from Agra. Block kunkur, a very good substitute for stone, is found throughout the district, generally in the uplands, and is used for buildings, bridges, wells and the like. In former times it was used for the more ornamental parts of buildings, as is shown by the many carved remains of pillars, façades and other architectural ornaments lying about the old *kheras* (or mounds) which mark the sites of old cities. The average cost of first-class well-burned bricks, $10'' \times 5'' \times 2\frac{1}{2}''$, is Rs. 10 per thousand. Lime burned from *bichúa* kunkur with cowdung and other refuse costs about Rs. 10 for 100 maunds ; 100 cubic feet of kunkur burned with

35 maunds of refuse yields about 125 cubic feet of lime, which weigh 100 maunds. The cost of burning varies at from Rs. 6 to 8 per 100 maunds. Kunkur for metalling roads and block kunkur costs Rs. 1 per 100 cubic feet for digging and stacking at the quarry. The cost of carriage per 100 cubic feet is eight annas per mile. Consolidation costs one rupee per 100 cubic feet, so that metalling a road 12 feet wide and 6 inches deep costs Rs. 3 per 100 cubic feet, or Rs. 950 per mile, where the kunkur can be quarried within two miles of the road. The ordinary royalty to the owner of the quarry is one anna per 100 cubic feet. *Shisham* for timber is scarce, and costs about Rs. 2 per cubic foot; *nim*, *makhia*, and *jaman* are tolerably plentiful and sell for Re. 1-8 per cubic foot. Mango and tamarind are common, but are only used for inferior work, and cost about Re. 1-4 per cubic foot. Imported sál timber costs Rs. 3 per cubic foot.

PART III.

POPULATION OF THE DISTRICT.

PREVIOUS to 1845 the attempts at enumerating the people have not been recorded, and the census of 1848 has been included in the Population. the returns of the districts from which the parganahs forming Eta have been taken; the same arrangement was continued in 1853. The following table, extracted from the returns for those years, gives the population divided according to religion and occupation:—

Parganah.	HINDUS.				MUHAMMADANS AND OTHERS NOT HINDUS.				TOTAL.		Population per square mile, 1853.	
	1848.		1853.		1848.		1853.		1848.	1853.		
	Agriculturists.	Non-agriculturists.	Agriculturists.	Non-agriculturists.	Agriculturists.	Non-agriculturists.	Agriculturists.	Non-agriculturists.				
<i>From Fatehgarh.</i>												
Azamnagar, ...	53,753	12,285	75,364	14,580	2,722	3,081	4,948	3,650	71,841	98,442	397	
Patiáli, ...	10,572	1,875	16,751	4,765	2,249	1,246	3,655	3,088	16,242	28,259	435	
Barna, ...	7,239	3,393	11,349	1,442	915	1,433	301	220	12,980	13,312	450	
<i>From Budauñ.</i>												
Bilrám, ...	22,551	11,879	26,978	17,462	2,383	3,763	2,698	5,602	40,376	52,740	516	
Sorón, ...	9,024	10,952	12,541	10,452	415	874	539	1,198	21,295	24,730	618	
Faizpur Badariya, ...	14,555	6,000	18,378	7,695	1,050	831	1,703	1,008	22,436	29,789	386	
Aulá, ...	10,113	4,109	14,195	3,782	405	556	637	650	15,205	19,284	324	
Nidhpur, ...	24,031	5,515	33,821	6,841	1,513	1,411	2,105	2,003	32,773	46,770	297	
<i>From Mainpuri.</i>												
Sirhpura, ...	17,905	3,525	26,310	3,419	490	540	957	486	22,460	31,152	342	
Saháwar-Kánsána, ...	29,005	10,405	36,210	7,493	3,979	3,126	3,314	2,539	47,115	51,566	450	
Sakit, ...	28,152	12,792	37,638	10,033	996	1,830	1,481	1,626	43,770	50,775	390	
Eta, ...	24,315	11,940	37,107	11,976	410	965	1,017	1,701	37,690	51,801	434	
Bonhár, ...	7,825	1,150	10,257	1,658	65	135	106	187	8,175	12,208	376	
<i>From Aligarh.</i>												
Pablána, ...	4,777	2,171	9,056	3,267	151	194	221	470	7,293	13,014	327	
Márahra, ...	21,688	15,099	50,787	33,517	1,069	4,868	1,649	7,038	45,624	93,031	460	
Total, ..	269,158	113,380	421,752	188,412	18,872	24,855	25,46	31,446	46,275	16,856	407	

The general result of the census of 1865 may be shown as follows, giving
Census of 1865. 487 souls to the square mile:—

Religion.	AGRICULTURAL.						NON-AGRICULTURAL.						Grand total.	
	Males		Females.		Total.	Males.		Females.		Total.				
	Adults.	Boys.	Adults.	Girls.		Adults.	Boys.	Adults.	Girls.					
Hindús, ...	122,159	78,883	98,895	52,075	347,012	73,054	42,756	63,456	31,892	211,188	558,200			
Musalmáns and others.	8,511	5,380	7,269	3,965	25,125	10,004	6,510	9,564	4,948	31,026	56,151			
Total, ...	130,670	79,263	106,164	56,040	372,137	83,058	49,296	73,020	36,840	242,214	614,351			

The following statement distributes the population amongst the same great classes of agriculturists and non-agriculturists according to the enumeration of 1872:—

Religion.	LANDOWNERS.		AGRICULTURISTS.		NON-AGRICULTURISTS.		TOTAL.	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
Hindús, ...	12,626	10,241	210,863	172,818	124,026	105,575	347,515	288,634
Musalmáns, ...	1,726	1,868	10,485	9,671	22,991	20,537	35,202	32,076
Christians, ...	16	19	...	...	13	10	29	29
Total, ...	14,368	12,128	221,348	182,489	147,030	126,122	382,746	320,739

The next statement gives the distribution by parganahs at the census of 1872:—

Parganah.	HINDÚS.				MUHAMMADANS AND OTHERS NOT HINDUC.				TOTAL.		Population to the square mile.
	Up to 15 years.		Adults.		Up to 15 years.		Adults.		Male.	Female.	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	
Eta, ...	13,151	10,557	19,729	15,889	794	662	1,478	1,032	35,152	28,140	485
Sakít, ...	12,923	10,451	8,649	15,648	775	756	1,227	1,149	33,574	28,004	
Márahra, ...	22,240	17,720	30,881	26,648	2,226	2,915	2,911	3,060	58,258	49,443	538
Sonbár, ...	8,077	2,474	4,472	3,680	73	45	87	71	7,109	6,270	411
Aulái, ...	3,705	2,934	5,818	4,488	210	151	407	235	16,140	7,778	373
Pachlána, ...	3,124	2,475	4,273	3,609	162	137	261	190	7,20	6,411	356
Sorón, ...	5,525	4,494	8,415	7,607	454	410	879	569	15,23	13,080	692
Faizpur, ...	4,778	3,963	7,000	6,049	548	479	817	616	13,143	11,157	496
Saháwar, ...	8,396	6,995	11,642	10,224	1,556	1,382	2,120	2,118	23,714	20,719	
Karsána, ...	2,900	2,502	4,209	3,547	183	138	221	232	7,513	6,419	499
Sirhpura, ...	7,726	6,168	10,982	8,942	314	254	490	379	19,51	15,743	383
Bilrám, ...	11,994	9,637	16,86	14,633	2,140	1,814	2,991	2,844	33,985	28,928	612
Barna, ...	3,830	2,755	4,890	4,116	152	115	154	176	8,566	7,162	413
Putíáli, ...	5,593	4,410	7,741	6,807	1,652	1,446	2,037	2,299	17,023	14,962	477
Azamnagar,	22,668	17,961	32,745	27,978	2,191	1,760	2,970	3,057	60,574	50,756	433
Nidhpur, ...	11,432	9,419	16,647	13,884	1,130	979	1,581	1,485	30,790	25,767	334
Total, ...	142,562	114,885	204,953	173,749	14,560	12,543	20,671	19,562	382,746	320,739	465

In 1872 there were 2,620 villages in the district, containing 73,132 enclosures and 136,864 houses. These numbers give 1.7 villages to each square mile, 269 inhabitants to each village, 48 enclosures to each square mile, and nine souls to each enclosure. There are 90 houses in each square mile, and an average of

5·1 persons to each house. Of the houses 7,890 are built with skilled labour and were inhabited by 44,253 persons, or 6·3 per cent. of the total population, while 659,232 persons, or 93·7 per cent. of the total population, occupied 128,974 houses of the inferior sort. There were 1,559 villages having less than 200 inhabitants ; 753 with from 200 to 500 ; 245 with from 500 to 1,000 ; 43 with from 1,000 to 2,000 ; seven with from 2,000 to 3,000 ; five with from 3,000 to 5,000, and eight towns having more than 5,000 inhabitants, viz., Eta (8,044), Márahra (9,214), Soron (11,182), Saháwar (5,156), Sakit (5,415), Dundwáraganj (5,414), Aliganj (7,912), and Kásgauj (15,764). The total number of Hindu males is 347,515, or 54·6 per cent. of the entire Hindu population ; Hindu females number 288,634 souls, or 45·4 per cent. Musalmán males number 35,202, or 52·3 per cent. of the whole Musalmán population, and Musalmán females are 47·7 per cent. The percentage of Hindús on the total population is 90·4, and of Musalmáns is 9·6 per cent., or 9 Hindús for every Musalmán. The percentage of males on the total population is 54·4, and of females is 45·6, the divisional percentages being 54·6 and 45·4 respectively.

Statistics relating to infirmities were collected for the first time in 1872.

Infirmities.

The results for this district is that there are 57 insane persons (19 females), or ·8 per 10,000 inhabitants ; 100

idiots (27 females), or 1·4 per 10,000 ; 197 deaf and dumb (79 females), or 2·8 per 10,000 ; 2,319 blind (1,093 females), or 32·9 per 10,000 ; and 387 lepers (41 females), or 5·5 per 10,000. The statistics relating to age were also collected for the first time in 1872, and exhibit the following results for this district. The table gives the number of Hindús and Musalmáns according to sex at different ages.

Ages.

ent ages, with the percentage on the total population of the same religion. The columns referring to the total population discard the difference of religion, but retain the sex distinction :—

Ages.	Hindús.				Musalmáns.				Total population.			
	Males.	Percentage on total Hindús.	Females.	Percentage on total Hindús.	Males.	Percentage on total Musalmáns.	Females.	Percentage on total Musalmáns.	Males.	Percentage on total population.	Females.	Percentage on total population.
Up to 1 year, ...	18,873	5·4	17,718	6·1	1,847	5·2	1,831	5·7	20,720	5·4	19,550	6·0
Between 1 and 6, ...	50,994	14·6	46,185	16·0	5,071	14·4	4,912	15·2	56,072	14·6	51,106	15·9
" 6 " 12, ...	52,455	15·0	36,877	12·7	5,548	15·7	4,196	3·0	58,097	15·2	41,076	12·8
" 12 " 20, ...	63,293	18·2	50,965	17·6	6,385	18·1	5,685	17·7	69,684	18·2	56,652	17·6
" 20 " 30, ...	61,256	17·6	53,965	18·6	6,434	18·2	6,076	18·9	67,667	17·7	60,049	18·7
" 30 " 40, ...	44,257	12·7	36,266	12·5	4,497	12·7	3,992	12·4	48,757	12·7	40,262	12·5
" 40 " 50, ...	29,558	8·5	23,726	8·2	2,787	7·9	2,730	8·5	32,346	8·4	26,457	8·2
" 50 " 60, ...	17,499	5·0	14,571	5·0	1,681	4·7	1,645	5·1	19,131	5·	16,216	5·0
Above 60 years, ...	9,380	2·6	8,361	2·8	952	2·7	1,009	3·1	10,332	2·7	9,371	2·9

The proportion of Hindu males under twelve to the total Hindu population is 35·2 per cent., and of Hindu females is 34·9 per cent. ; amongst Musalmáns the percentages are 35·4 and 34·1 respectively. Taking the quinquennial periods up to fifteen years of age, or 0 to 5, 6 to 10, and 11 to 15, the percentage of both sexes to the total population is 18·6, 12·2, and 9·7 per cent. respectively ; or taking females alone, the returns show 19·6, 11·7, and 8·4 per cent., or with males alone, 17·7, 12·7, and 10·7 per cent. The percentage calculated separately on the Hindu and Muhammadan population are almost identical, showing for Hindús in the third period 9·6 for both sexes ; 10·7 for males and 8·4 females ; and for Musalmáns, 9·9, 11·0, and 8·8 per cent. respectively. Again, taking the percentage on the total population of the same sex and religion, we find the percentage of Hindu males between 10 and 13 is 6·1 per cent., and of Hindu females is 4·5 ; whilst Musalmán males show 6·2 per cent. and Musalmán females show 4·7 per cent. Then taking the figures for the ages between 10 and 20, the percentages for Hindús are 23·1 and 21·2, and for Musalmáns are 23·2 and 21·5 ; and for the ages 13 to 20, the figures for Hindús are 17·0 and 16·7 per cent., and for Musalmáns are 17·0 and 16·8 per cent. It will be seen from this that the proportion borne by males between 10 and 20 and by females for the same term of life to the total number of their respective sexes generally approximates very closely, but in the three years between 10 and 13 the females fall considerably below the proportion borne by boys of the same age to the total male population. This defect is not fully made up in the subsequent seven years, and Mr. Plowden writes :—“ It must also be kept in view that according to ordinary laws—and there is no reason to suppose India is exceptional in this case—the females should go on increasing in numbers over males at the same term of life throughout all the years of life after the period I have taken. We find, then, throughout the province a difference of 137 in the Hindús and of 141 among the Muhammadans in the term 10 to 13, in the proportions borne by males of that age to total males and by females of that age to total females. In the period 13 to 20 the Hindús have gained back 37, and the Muhammadans 36, of this difference, leaving a considerable balance still unaccounted for. My impression, after a very careful study of these figures and those in other tables, is entirely against the assumption I have started with, *viz.*, that the number of the females have been accurately given though their ages have been misstated. I incline altogether to the other view, that there is a portion of the females between 10 and 15, or perhaps between 8 and 15, who have escaped the enumerators, and that the actual disproportion between the sexes, though it probably exists to some extent—to what extent it is impossible to say—is not so great as it has hitherto been portrayed. Further, I think there is very good ground for the conclusion that the disparity does exist, and is mainly caused by female infanticide. Whether there are so many more male births than female births

to account for any portion of the disparity we are not at present in a position to assert."

Distributing the Hindu population amongst the four great conventional classes, we find 60,691 Brahmans (27,180 females); Castes. Hindús. 57,025 Rajpúts (24,247 females); 13,056 Baniyas (6,077 females); and amongst the other castes of the census returns are entered 505,383 persons, of whom 231,133 are females. The Brahmans belong for the most part to the great Kanaujiya subdivision, which numbers 52,818 members,

Brahmans.

and here occupies the place of the Gaurs in the Meerut division. Most of them belong to the Sanádh tribe.

Tradition says that Ráma, on his return from Lanka, assembled a large number of Brahmans at the great Rudáyan tank, near Sháhpur Tahla, in parganah Azamnagar, to perform a '*Sanáha yug*' or sacrifice. At the conclusion of the ceremony he distributed amongst them grants of land and money, and hence the name 'Sanádh,' either from the ceremony in which they participated, or from the Sanskrit root '*san*,' to obtain as a gratuity. There is a curious resemblance between this story and the account given of themselves by the Tagas of Meerut and the Nagars of Bulandshahr. Most of the Sanádhs in this district represent themselves as the descendants of the Brahmans of Ráma's days; a few, belonging to the Dandotiya *al*, say that they came from the Gwalior territory, where the Emperor Akbar had given them a *chaurásí* (84) of villages on the banks of the Chambal. These villages, known as the Dandotghár chaurásí, are said to be in the possession of Sanádhs to the present day. The Bhateli Brahmans are an offshoot of the Sanádhs. The Kanaujiyas possess proprietary rights in 186 villages scattered very evenly over the whole district.¹ Joshis, though only entered as four in number in the census returns, are found in great numbers in parganah Barna. They say that after the capture of Khor by the Musalmáns, Dhír Sáh, Ráthor, drove out the Bhars, an aboriginal tribe at that time dominant in parganahs Azamnagar, Barna, and Sonhár, and on the occasion of his daughter's wedding he presented a *báwani* (52) of the Bhar villages in parganah Barna to his pandit, Pánde Rám, Joshi, with the title of Chaudhri. The appellation of Chaudhri is still borne by Pánde Rám's descendants. Of the 52 villages once held by them only ten are now in their possession. The Bháts, entered as 96 in number, are really over 3,000. They are divided into three classes—the Mágadh, Bandiján, and Sút. The Bandijáns are the most numerous and are divided into seven *als*—the Gajbhúm Garhwál, Keliya Kanauj, Mahápat Tirásni, Athsela Etáwa, Bardhiya Budaon, Barh-paga Etáwa, and Bhatra Bhongám. The Bháts are employed as bards, and like Náis, as go-betweens in matrimonial matters.

¹ In compiling the statement of proprietary rights, where any caste or clan possesses one-tenth of a village, it is recorded as holding rights in that village, while the possessors of less than a one-tenth share are omitted altogether from the calculations.

They are proprietors in two villages, and are also found as cultivators and bankers. These Bháts are the offspring of mixed marriages, which are subdivided into four classes:—(1) *Analomaja*, or the offspring of a high-caste father and a low-caste mother, amongst whom are placed the Bháts, Bhagatwas, Mahábrahmans, Mális, and Joshis, or Bhadrí; (2) *Pratilomaja*, or the offspring of a high-caste mother and a low-caste father, such as Náis, Kaliárs, Lodhas, Káchhis, Barhais, Lohárs, Abírs, Sonárs, and Tamolis; (3) *Baran Sánkar*, or the offspring of the intermarriage of the above two classes, such as Bhúnjas, Garariyas, Bárí, Kumhárs, Korí, Telí, Dhobis, Chamárs, Khatíks, Aheríyas, Bhangí, &c.; and (4) *Antaján-antaja* or the offspring of the third class and pure Sudras. Such is the fanciful classification in use amongst the Hindús. Mathuriya Chaubes, though not specified in the census returns, are found in parganahs Eta and Saháwar-Karsána. They have rights in ten villages including the parent village of Pharauli. The census shows Gaurs (1,864), Mai-thils (231), Bhadrí (21), Gujrátis (90), and Sarasúts (75), while nearly 5,000 are entered without specification.

Rajpúts are comparatively very numerous in Eta, and amongst them Chau-

Rajpúts. hás show 16,918 members; Solankhis, 8,977; Rá-thors, 7,775; Katiyas, 3,397; Gaurs, 3,162; Gaurá-hars, 2,617; Bais, 2,259; Pundírs, 1,890; Tuárs, 1,789; Badgújars, 1,398; Jádons, 868, and Gahlots, 666. The general history of the Chauháns will be found under the Mainpuri district, and the local history under the account of

Chauháns, Ráthors. the families of the Rajas of Rajor and Eta. Chauháns give their daughters in marriage to Ráthors, Bhadau-

riyas, and Pundírs, and receive in marriage the daughters of Solankhis, Tomars, and Gaurs. They still hold proprietary rights in 169 villages, of which 127 are in the Eta tahsíl, and the remainder are in parganah Patiáli. Next in importance come the Ráthors, who are chiefly to be found in parganahs Azamnágar and Sonhár. Their local history is told hereafter under the notice of the Rámpur Rajas. Next to these are the Solankhis, or Chálukhyas as they

Solankhis. are called in Rajputána. They still hold proprietary rights in 75 villages, chiefly in parganahs Sirhpura, Saháwar-Karsána, and Soron. They say that they originally came from Páli in the west,

and afterwards resided for a time at Tánk Tori, commonly known as "Tánk Nawáb Amír Khán." Some one thousand years ago they set out from Tánk under Raja Máldeo Surmáni, also called Raja Sonmatti, and his son Kalyán Mal, and proceeded towards the Ganges. They took possession of all the country around the sacred city of Soron, which was then in ruins, and selecting a spot near the old site, Raja Sonmatti built a new town, which he called Sonron or Soron. This does not agree with the Brahmanical account, which derives the name from the Sanskrit Sukara Kshetra, the ancient name of the place. Raja Sonmatti

divided his followers into three parties, one of which remained in Soron, a second went to Utarna, and a third occupied Sirsai, near Amápur. The ruins at Utarna attest the truth of the tradition that it was formerly a much more important place than it now is. From these settlements they spread all over the country, and until very recent times were the most important Rajpút clan in the north-east of the district. There were four great houses of Solankhis in the district up to the time that the English got possession of the country; they were: (1) the Lakhmipur family, which received most of its property by imperial grants during the reign of Aurangzeb; (2) the Mohanpur family founded by Ráo Mandán Singh, but much of the vast property acquired by him was squandered by his son, Tej Singh, and the last great head of this house was Ráo Karan Khán, a convert to Islám; (3) the Shámpur-Jalílpur house, the head of which was long known as Raja Solankhiyán, but this family has long since gone to ruin; (4) the Járái family, of which a few members, in miserable circumstances, may still be found in Jalálpur Palra in parganah Sonhár. The Mohanpur or Musalmán branch of the family owned 27 villages which were fraudulently bought up by one Wiláyat Ali, a tahsídár, for the sum of Rs. 5,000, at a sale for arrears of revenue that had accrued after a bad kharif harvest; and amongst these villages was Mohanpur, the principal seat of the family. After a time, Wiláyat Ali was in turn sold up, and the entire property passed into the hands of the Afgháns of Bhíkampur and Datauli, in the Aligarh district, for a sum of Rs. 24,000. These villages are now worth lakhs of rupees. The descendants of Ráo Karan Khán are now in extremely impoverished circumstances, but continue to reside in their fine old mansion at Mohanpur. The Solankhis give their daughters in marriage to the Chauháns and Bhadauriyas and receive daughters from Katyás, Tomars, Ráthors, Báchhals, Bais, Katyárs, Gaurs, Pundírs, Badgujars, and the Chauháns of the Jirsmai eight villages. Every third year Bháts from Tánk Tori visit the Solankhis in this district. Infanticide prevails to a great extent amongst the Solankhis as amongst most of the older Rajpút tribes. In 29 villages, out of a minor population of 894 children, there is only 29·6 per cent. of girls. The chief reason for the offence is the difficulty of obtaining husbands of a suitable clan and rank, and a laudable desire on their parts to keep unsullied the ancient name of their house.

The Bais have proprietary rights in 25 villages, of which 20 are situated in parganah Nidhpur. They claim to be true Tilokchandi Bais and others.

Bais who came here from Dundia khera, in the time

of Ala-ud-dín Ghori, under one Nidh Singh of Sikandarpur Bais. He founded Nidhpur, which is now a mere khera. The Dhákara or Dhákras possess prop-

rietary rights in two villages in parganah Nidhpur and in one village in parganah Márahra. In Nidhpur they are found in Rikhara, Ghataura, Sundaráyan, and Mahauli. They

variously trace their origin to the districts of Agra, Muttra, and Etáwa. The widow of the last Raja of Eta belongs to this clan. Badgújars possess proprietary rights in five villages in parganahs Eta-Sakít and Márabra. In this district they divide themselves into

three classes : (1) those descended from the Anúpshahr Badgújars ; (2) those sprung from the colonists of Mathur-Bareli ; and (3) those tracing their origin to the Badgújars of Fatehpur Sikri. These last call themselves Sikarwárs. By marrying into the Chauhán family of Achalpur in parganah Márabra, some of them were induced to settle on the banks of the Kálí nadi, and these eventually took up their abode in Mohanpur, where a portion of them, in the first year of British rule, embraced Islám as *chelas* of the Farukhabad Nawáb. These converts, now a very wealthy community, still pay every possible respect to Hindu customs at birth and marriage festivals. They live on terms of the closest intimacy with their Hindu clansmen, and are as proud as they of being Badgújar Thákurs. The Gauráhars, who possess proprietary rights in 46 villages, are chiefly found in Faizpur Badariya, Soron, Pachlána, and Bilrám. A

Gaurahars. small cultivating community of the same clan occupy

Hasanpur near Piwári in parganah Márabra. They seem to know very little about themselves, and some of them trace their origin to Kainúr, some place in the west, whence they came to serve the Dehli emperors, who settled them in Ghúranpur in parganah Soron. They give their daughters to Chauháns and Pundírs, and take in marriage the daughters of Bais, Katiyás, Ráthors, Gahlots, Báchhals, and Badgújars.

Tomars possess rights in 31 villages, 16 of which are in parganah Eta-Sakít.

Tomars. The Eta colony claims descent from the fourth son of

Anang Pál, and say that they came from Aysa in pargana Ahnau, in the Gwalior territory, some two hundred years ago to Nandgaon, a hamlet of Jirsmai. At that time the Bhattis held Loya-Bádsháhpur. The Tomars turned them out and established themselves there. After this they say that they acquired a báwani of villages in the neighbourhood, amongst which were Loya Bádsháhpur, Nagla Dhímar, Pawáns, Bághwála, Kílármau, Dhárakpur, Ahmadabad, &c. The other Tomars are found in parganahs Nidhpur, Sirhpura, Saháwar-Karsána, and Pachlána, and these trace their origin direct from Dehli. A small community of Tomars is also to be found in Saádatnagar in parganah Azamnagar. The Ahnau Tomars of Loya-Bádsháhpur, Dhímar, Pawáns, Bághwála and Kílármau bear the honorary title of *mukaddam*. The Jangháras are found in Kheriya and Arthara in parganah Eta, in parganah Azamnagar, and in Nardauli in parganah Nidhpur.

Jangháras. They hold rights in six villages, five of which are in the Eta parganah. The Jangháras were closely connected with the Chauháns of Eta and Márabra, and came here about two hundred years ago. They, also, bear the title of *mukaddam*.

The Jadons have rights in 54 villages, and amongst the land-owning portion of the clan the most important families are those of Jadons. Awa-Misa in the Agra district and Rustamgarh in

this district. Both belong to the Brijbasi *al* of the great Jadon clan, some account of whom is given under the Muttra district. Though unacknowledged by the pure Jadons of Karauli and Biana, they claim descent from a Jadava family who under the guidance of Bijai Pal, Raja of Biana, fled to and settled in Muttra, and thus gave rise to a Brijbasi subdivision. From this spurious sept arose two other divisions:—(1) That called after Sohan Pal, who, about 550 years ago, founded Suna in parganah Jalesar in the Agra district. His descendants are said to be 7,000 in number and to possess proprietary rights in 250 villages. Of this family comes Thakur Das, the large zamindar of Rustamgarh: (2) the branch called after Bijai Singh, the founder of the Awa-Misa family. There are not above thirty houses of Bijai Singh's descendants. All these Jadons have acquired their villages in this district since the advent of the British rule, and are as much money-lenders and usurers as landholders. The Awa Raja's villages lie in parganahs Marahra, Eta, Sonhar, Azamnagar, Barna, Patiali, and Soron, and almost all the villages of the Rustamgarh estate are in parganah Marahra.

Raghubansi are found only in Nidhpur, where they hold four villages, the largest of which is Kusol. They say that they came Raghubansi. from Ajudhiya with Kusha, son of Rama, who founded

Kusol and called it after his own name. Kusol became the parent of forty-two villages (*bedsi*), all of which acknowledged the authority of Raja Ishri Chand of Kusol, at the time of Shahab-ud-din Ghori's invasion. Ishri Chand was succeeded by Suraj Mall, and he by Drig Pal. Harchand, the son of Drig Pal, had two sons, Tiyas and Maharaj, who were on terms of bitter enmity with each other, but on the death of their father a reconciliation took place, and the estate was equally divided between them. All the villages that fell to Tiyas are now on the Budaon side of the Ganges, and of those which fell to Maharaj, Kusol, Khizrpur, Bastar, Sikandarpur, Khajura, Khiloni, Gajaura, and Meoni may be mentioned. The Raghubansi are a fine intelligent race, and professing to be *bhagats*, usually wear the red *tilak* on their foreheads. The Kachhwahas possess

Kachhwahas. proprietary rights in sixteen villages, ten of which lie in parganah Eta, four in Marahra, and two in Azamnagar. The Azamnagar Kachhwahas say that when Akbar quarrelled with his great minister, Bahram Khan, he was joined by five Kachhwaha brothers from Lahar, in Jodhpur, who did good service in his cause. One day, whilst riding in Akbar's train towards Farukhabad, they passed five fine villages, Tamrora, Akbarpur, and Sikandarpur in parganah Azamnagar, and Jagatpur and War Khera in parganah Bhongaon, in the Mainpuri district, and Akbar called up

each of the brothers and presented him in turn with one of the villages. Lál Sahái and Kesho Rái, descendants of the Akbarpur grantee, had their village divided into two pattiis as they now exist, shortly after the introduction of British rule.

The Pundírs or Purírs possess proprietary rights in twenty villages in Parganah Bilrám. A few are found in parganah Má-Pundírs, where they hold two villages. They say that

they came from near Hardwár in the Saháranpur district, under their Raja Damar Singh, and established themselves in Gambhíra in parganah Akrabad of the Aligarh district, which was called Bijaigarh after Bijai, the brother of Damar Singh. Damar Singh died without issue, but the descendants of his brother are still landholders in Aligarh.¹ The Eta Pundírs are a colony of the Bijaigarh settlement and hold a good position. They intermarry with the highest Rajpút clans. The other Rajpút clans, here known as Thákurs, are of little local importance. Gahlots possess rights in two villages, Panwárs hold one village in Azamnagar, a few Báchhals occur in Nidhpur, and Jaiswárs, who trace their origin to Jaisalmer and Jagner, possess four villages in Azamnagar. Kont Rajpúts were formerly very powerful in Aulái and Nidhpur, but after the Musalmán occupation many of them changed their faith and have since become absorbed in the Musalmán population. Tahlas, too, were a very troublesome clan, holding several villages in Nidhpur, near which the present town of Kádirganj is situated. In Azamnagar they owned Sháhpur-Tahla. The clan seems now to be extinct.

Amongst the Baniya population the most numerous are the Agarwáls (2,424); Bárahsainis (2,148), Saraugis (3,243), Chausainis (1,079), and Kurwárs (2,392). The Agarwáls possess proprie-

tary rights in thirty-seven villages, pretty evenly distributed over the entire district. They are immigrants from Agra, Etáwa, and Dehli, and rank higher than the other Baniyas in the district. Bárahsainis hold rights in two villages only and say that they came from Muttra. A spurious branch of this subdivision called Chausaini exists, and to it belongs Mathura Dás, a wealthy merchant of Kádirganj, who did good service to the British during the mutiny. He is of the Mathura *al*. The Saraugis are a wealthy class in Eta and Sakít, and possess rights in fifteen villages. Those in Eta are of the Padmávati *al*, and state that their original home was the old Buddhist town of Atranji, which contains the immense *khera* (mound) noticed hereafter. The Sakít Saraugis are of the Bhanchu *al* and settled there centuries ago under one Lála Madhukar. They are also found in the neighbouring village of Huraudi, and many of them are patwáris. At the census of 1872 Mahájans show 18,348 individuals. Brahmins Thákurs and pure Baniyas will have nothing whatever to do with them

in matters connected with eating, drinking, and smoking. There are four subdivisions of them : (1) Máhor, (2) Gulahri, (3) Tinwála Kalár, and (4) Sátwála. The business of the Tinwála Kalárs is the distillation and vend of spirits, and the other *als* do not associate with them. The Mahájans possess proprietary rights in thirty-seven villages evenly distributed over the whole district. Other divisions of Baniyas are the Ajudhiyábási, Baranwál, Dhusar, Dasa, Jaiswár, Lohiya, Mahesri, Kashmíri, and Rautgi.

The following is a list of the other castes according to the census of 1872
Other castes. that are found in Eta :—

Ahar	...	24	Gújar	...	41	Malláh	...	...	23
Aheriya	...	960	Habúra	...	153	Manihár	...	...	4
Abír	...	76,754	Hajjám	...	12,653	Marahla	...	...	6
Badhak	...	12	Jachak	...	7	Mochi	...	...	90
Baheliya	...	578	Jaga	...	9	Muráo	...	...	9,780
Bahurúpia	...	1	Ját	...	392	Nat	...	...	1,300
Barubáta	...	10	Káchhi	...	54,215	Nunera	...	...	4,126
Banjára	...	1,053	Kalár	...	23,104	Orh	...	...	108
Bánsphor	...	8	Kalál	...	3,200	Pásí	...	...	57
Barhai	...	13,947	Kanjar	...	252	Patwa	...	...	214
Baheriya	...	77	Káyath	...	9,393	Rán	...	...	10
Eári	...	327	Khágí	...	13	Rasdhári	...	...	13
Bhagtia,	...	181	Khákrob	...	12,000	Saikalgar	...	...	5
Bharbhúnja	...	2,523	Khatík	...	1,520	Sónár	...	...	3,525
Bhát	...	12	Khatrí	...	81	Tamoli	...	...	485
Bohra	...	163	Khishtpaz...	...	22	Tawáif	...	...	12
Chik	...	751	Kisán	...	8,765	Teli	...	...	10,508
Chamár	...	86,635	Koli	...	12,575	Thathera	...	...	16
Chhipí	...	314	Kumhár	...	6,178	Bairágí	...	...	780
Chobdár	...	92	Kúrmi	...	322	Fakír	...	...	7
Darzi	...	3,136	Lakhera	...	34	Goshám	...	...	1,914
Dháncuk	...	3,951	Lodha	...	73,873	Jogi	...	...	1,149
Dhobi	...	11,048	Lohár	...	1,728	Sádh	...	...	7
Dhúoa	...	2,912	Mahájan	...	18,348	Sarbhangí	...	...	2
Garariya	...	25,195	Miumár	...	45	Tyágji	...	...	25
Ghosi	...	260	Máli	...	922	Bangálí	...	...	12

Tradition points out the Ahírs as the great landowning tribe in this district from the sixth to the tenth century. They were obliged to give way before the immigrant tribes of Thákurs.

Abírs. The Ahírs still possess proprietary rights in 82 villages divided amongst the two great subdivisions : Ghosis (61) and Kamariyas (21). Elliot's classification¹ of the Ahírs does not appear to hold good in this district. They are all either Ghosis or Kamariyas, and the name Kamariya is not that of a mere *got*, but of a large tribe which includes within it several *gots*, such as the Sembarphúla, Bhogita, Diswár, Mujharauwa, Jhinwariya and Barothe. Kor, properly Kurr, is neither a tribe nor a *got*, but a synonymous term for a Kamariya. Amongst the *gots* of the Ghosis are the Bilahniya, Diswár (found in both tribes), Ráwat, Barausiya and Phátk.

¹ Beames' Elliot, I, 2.

Again the Ghosís, whom Mr. Sherring speaks¹ of in conjunction with the Gaddis, are not Ahírs, but a distinct race found living in the same village with Ahírs of the Ghosi *got* and utterly debarred from the society of their fellow-villagers. The Ahírs are very ignorant as to their antecedents, but a tradition still survives amongst them that they once possessed a tract of country towards Gujarát which was called Abhíra-desa, and that they were dispossessed, after a great battle, by the Pándava Arjuna. They were then scattered, and many of them came and settled in Muttra. Arjuna and Krishna were contemporaries, and all accounts agree that the latter was brought up in the house of Nanda, the Ahír, at Gokul. However, once arrived in Muttra, they gradually spread eastward through Oudh and the Benares Division, and until the irruption of the Musalmáns and the great movements of the Rajpút tribes possessed large estates in the Central Dúab.

The tradition of the Ahírs regarding the western origin of their tribe is

Testimony to the correctness of the local tradition. curiously borne out by the older Sanskrit writings and the records of the European geographers. In the Vishnu Purána, Sudras, Abhíras, Daradas and Kasmíras are

classed together.² The Sudras and Abhíras are almost always mentioned together as if conterminous, and are placed in the west or north-west towards the Indus. The Sudras are the Sudrakai of Strabo and the Sudraci of Pliny, who occupied the limit of Alexander's eastern conquests. In another place the Vishnu Purána has—³ “in the extreme west are the Sauráshtras, Súras, Abhíras, &c.” and Sauráshtra was the old name of Gujarát. The Eta local legend is therefore borne out by compétent authority. Lassen, in his Indian Antiquities,⁴ states that Ptolemy makes mention of only three separate provinces of the Indo-Skythian kingdom, *viz.*,—Syrastrene, Patalene, and Abiria. The first can be identified with the peninsula of Gujarát, the second with the Indus delta or Sindh, and the third with the country to the north along the Indus. In the name Abiria, Ptolemy followed the author of the Periplus of the Erythrœan sea, and places the province of Abiria north of the first bifurcation of the Indus and northwards the frontier extended to the Panchanada or the Panjáb. The capital of the Indoskythie monarchy was situated in Abiria in the time of the author of the Periplus, who calls it Minagora. Ptolemy gives the name Binagora, and Lassen places it in the vicinity of the present Ahmadpur. There can be no question but that the Abhíras were a powerful tribe several centuries before Christ.

In Eta, the Ahírs claim to have held Patiáli, Aliganj, and Sakít, and they account for the name Patiáli in this wise; that Patiya, an Ahírin, used to carry curds to the favourite Ráni of the Raja of the place, who in a generous mood one day gave her the land on which Patiáli was subsequently built and called after

¹ Hindu Castes, 334. ² Hall's V. P., II, 184. ³ Ibid, 133. ⁴ Indische Alterthumskunde, III, 142.

her. Again the Magheli Ahírs have a tradition that they were once proprietors of Sakit, and to this day they lay their 'akhat' at marriage festivals in memory of their old home there. It is admitted on all hands that until lately the site of Aliganj was in the possession of Ahírs. In later times Ahírs held a considerable talúka in parganah Barna, with Katingra as head-quarters, but, owing to the trouble they gave to the Collector of the land-revenue, they were dispossessed by the Nawábs of Farukhabad. Since the introduction of the British rule they are gradually recovering their importance by the purchase of proprietary rights at private and public sales. The two tribes of Ahírs in Eta have no tradition as to the cause of their separation. The Ghosís claim pre-eminence for themselves, and say that they are mentioned in the sacred books under the name of Ghoshas, whilst the Kamariyas are nowhere alluded to. They smoke from the same *hukka*, but cannot eat *kuchcha-khána* or cooked food together, but only *pukka-khána*, such as *puris* and the like. In both tribes each *got* is in theory equal in dignity. The social habits of Ahírs are much the same as those of other Sudras. The younger brother appropriates his deceased brother's wife, and his offspring by her is legitimate. This form of marriage is called a '*dharona*.' Ahírs in villages despise as effeminate Ahírs who live in towns, and, as a rule, refuse to intermarry with them. Elliot gives only a few out of the 800 or 1,000 *gots* existing amongst the Ahírs, but sufficient to give some idea of the names in use.

Káyaths form an important caste and possess rights in 246 villages. Of

the twelve great *gots* of this caste the Saksena and
Káyaths.

Kulasreshta are the most numerous. There are, also, a few Sribástabs and but one family of Máthurs. The Saksenas say that their original home was the old city of Sankisa, which they made over to the Brahmans after going through the solemn declaration known as '*sankalap*.' They, subsequently, acquired a *chaurási* (84) of villages from which they named their eighty-four *als*. The *als* over and above the eighty-four have derived their names from distinguished persons or noted actions of Saksenas. Amongst the Saksenas, the Káyaths of Sakít are the most noted. The Kulasreshtas or Kul-sarishts trace their origin to Ajudhiya and claim twelve villages in Eta, now known as 'the twelve kheras'; one of these, Járkhera, lies near Eta. They have twelve *als* named after the twelve kheras, and the members of each *al* cannot intermarry with each other. Raja Dilsukh Rái of Eta is a Kulsarisht Káyath. The Sribástabs are principally descendants of a *bakshi* and a *díwán* of Pirthi Singh, a former Raja of Eta, and have respectively the honorary appellations of *bakshi* and *díwán*.

The Lodhas are a very numerous clan and possess proprietary rights in

Lodhas.

twenty-three villages, of which thirteen are in parganah Eta. They have seven *gots* in this district:—(1)

Karhar; (2), Lakheya; (3) Banyán; (4) Sankatajariya; (5) Paturiya; (6) Mathuriya, and (7) Khági. The Paturiyas are found all over the district, but are most numerous in parganahs Eta and Márahra. They are frequently lessees of small villages, and were formerly, in this capacity, the sole managers of the estate of the old Rajas of Eta: hence the title '*mukaddam*' which they arrogate to themselves. The Khágis, oftener called Kisáns, are most numerous in parganahs Sonhár and Barna, where their principal occupation is the manufacture of ropes and gunny bags (*tát*). Most of the Lodhas point to Atranji Khera as their home. Many of them now follow the occupation of village bankers.

Káchhis. Káchhis possess rights in eight villages. They are subdivided into Hardiya, Kanaujiya, and Saksena. The

Kanaujiyas are found in parganahs Eta and Sonhár. The Saksenas, also called Báramáshís from keeping their fields in cultivation all the year round, are the best off and possess the most land as proprietors. They are frequently found as lessees of villages. Across the Ganges and in the north of the district they are called Muráos. The Hardiya Káchhis, so called from their cultivating *hardi* or *haldi* (turmeric), are found chiefly in the Eta and Aliganj tahsíls. Their wives wear glass armlets to distinguish themselves from the Saksena women, who wear *churis* made of lac. The three classes of Káchhis do not associate or intermarry with one another. The Chamárs form the mass of the rural labouring population and possess no rights in land. There are two great

Chamárs. subdivisions, the Jatwas and the Ahrbárs. The latter

are considered an inferior and illegitimate class, with whom the Jatwas will neither eat nor intermarry. Chamárs are often called Pharaits by the villagers. Garariyas are chiefly cultivators, but possess no rights in land. They are subdivided into Níkhars and Dhergars. The few Játs are immigrants from Bharatpur, who act as servants to bankers. They

Játs and Gújars. once possessed some villages as far south as parganah Azamnagar, where they held the village of Sahori.

The Gújars, also, held large estates in Nidhpur, but now have no rights. Kahárs, often called Dhímars, are divided into the Bithmí, which is the most numerous, and the Turáya clans. They hold no rights in land and are occupied as general cultivators of *singháras* or water-caltrops, water-carriers, *palki*-bearers and fishermen.

Barhais. Barhais or carpenters are divided into three classes: (1) Ujhádon-Brahman, (2) Dhímar-Máhor, and (3) Kháti. The first class wear the sacred thread (*janeo*) and regard themselves as superior to all the rest. They point to Muttra as their original home and sometimes call themselves Mathuriyas. The second is an inferior class, as their name denotes. The Khátis say that they were originally Janghára Rajpúts. The three classes neither eat nor intermarry with each other.

The Darzis say that they were originally Sribástab Káyaths who came from Dundia Khera. They are divided into four *gots*: (1) Darzis. Ráther; (2) Mathuriya; (3) Máhor, and (4) Saksena.

The first two are found mostly in large villages and towns and are most numerous in parganahs Eta-Sakit and Márahra. The Saksénas chiefly reside in the eastern portion of the district, and the Máhors, who are also called 'Chamar-sújyás,' are an inferior class found everywhere, and are debarred from intercourse with the others. The Ráther Darzis are divided into *als*, on which basis they contract their marriages. None of the four classes intermarry with each other.

Sonárs or goldsmiths are very numerous. In the Eta tahsíl they are divided into twelve *gots* which contain 484 *als*. The *gots* are Sonárs, Náis.

the Jhabariya, Chandbariya, Gadariya, Chamarkate,

Bilsarhiya, Rangele, Tenguriya, Taliya, Mújwa, Gulahre, Kuriya, and Dahgar. They hold rights in two villages. Náis or barbers divide themselves into four classes: (1) Mathuriya; (2) Gola; (3) Sribás and Ban Bheru. The last is of the least importance. Many of them are cultivators and many have become Musalmáns. Telis or oil-pressers belong mostly to the Ráther subdivision.

Telis, Kolis. They are well off and frequently are the village bankers. Márwári Bohras came here from Bikánír about a century ago. Koris or Kolís are chiefly weavers, though some are engaged in agriculture. They are divided into three classes in the Eta tahsíli:—(1) Sankhwár, (2) Máhor, and (3) Kassi. The Dhánuks or Katarhás, so called from their common occupation of making reed-mats, form a considerable number of the village-watchmen. The skilled labourers known as Beldárs belong chiefly to the Jatwa subdivision of the Chamár caste, whilst the Bhurjis are of the Katiya subdivision. The Chiks are Hindu goat-butchers. The Kumhárs are divided into Bardhiyas and Gadheríes, names derived from 'bard' (a bullock) and 'gadha' (an ass), the animals employed by them. Tamolíes are divided into Chaurasyás, who prepare *pán*, and Katyárs who sell it. The Lál-begi subdivision of the sweeper caste is most numerous; the men act as watchmen and the women as midwives. The Dhabíes have two classes, the Dariya and Kaithiya.

Musalmáns are distributed amongst Shaikhs, who number 23,608 males and 21,597 females; Patháns with 10,045 males and 8,973 females; 1,831 Sayyids and 584 Mughals. They hold rights in 235 villages; Shaikhs in 84, Patháns in 59, Sayyids in 46, Mughals in 2, and converted Hindús in 44. As elsewhere the classification of Shaikhs and Patháns is incorrect. Generally all converted Rajpúts assume the title 'Khán' and Pathán nationality, and other converted Hindús are classed amongst Shaikhs. The principal Sayyid landholders are the Pírzídah family of

Márahra. The Kambohs of Márahra are included amongst Shaikhs. The Mughals are scattered throughout the district and are of little social importance. The Bhíkampur Patháns of the Aligarh district hold the twenty-seven villages in Mohanpur formerly owned by the Musalmán Solankhi, Ráo Karan Khán. The Toya Patháns of the 'bani Isráil' race now residing in Sarái Aghat came from Kábúl in the reign of Sháhjahán and settled first at Mau-Rashidabad in the Farukhabad district, and subsequently changed their head-quarters to Sarái Aghat. Patháns of the Batanni Khail were settled at Saháwar by Ala-ud-dín Ghori after a battle near the spot in which Malik Táj-ud-dín was killed. These Patháns lost much of their estates on account of rebellion in 1857. There are other Patháns of the Kákarzái Khail at Khitoli and other villages near Saháwar. Some Niyázzái Patháns reside near Kádirganj and hold considerable possessions in its neighbourhood. The Chaudhri family of Bilrám is the most important of the Nau-Muslim families.

Christians hold rights in forty-three villages, all that remains of the past estates once held by the Gardner family and the Christians. villages held by the firm of Maxwell and Co.

The district is a purely agricultural one, and the large number of persons recorded at the census of 1872 as pursuing occupations Occupations. unconnected with the cultivation of the soil is hardly

correct. Many of those entered as tradesmen are such only in name and depend upon the soil in one way or another for the greater portion of their livelihood. The entire population has been nominally distributed amongst six classes,—the professional, domestic, commercial, agricultural, industrial and indefinite and unproductive class, with the following results for all male adults (not less than fifteen years of age). The first or professional class embraces all Government servants and persons following the learned professions, literature, arts, and sciences, and numbered 3,220 male adults, amongst whom are included 1,648 *purohits* or family priests, 425 pandits, 80 physicians, 201 singers, and 533 drummers and dancers. The second class numbered 20,324, including 12,702 servants, 2,336 water-carriers, 2,489 barbers, and 1,959 washermen. The third class numbered 8,351, including 1,135 shop-keepers, 1,796 petty dealers, 1,030 money-lenders, 562 bankers, 587 cloth merchants, and 1,213 carriers. The fourth class numbered 144,859 and included 9,487 proprietors and 134,559 cultivators of the soil. The fifth class numbered 27,737, and comprised 2,345 carpenters, 5,944 weavers, 1,110 tailors, 1,352 cotton-cleaners, 800 grain-parchers, 1,028 confectioners, 1,618 oil-makers, 1,867 potters, 1,016 workers in the precious metals, and 2,900 flour-sellers, many of whom are also engaged in cultivating the land. The sixth class numbered 31,429 male adults, amongst whom are 26,769 labourers and 4,637 beggars. The total male adult population thus classified

numbered 235,920 souls, and fully two-thirds of these are dependent upon the soil for their livelihood.

The offices of chaudhri and kánúngō were first established by Sher Sháh in 1542 A.D. The former was abolished on the occupation of the country by the British. These offices Chaudhri and kánúngō. were hereditary, and the holder for the time could only be removed by the emperor's order. Their duties were to receive and guarantee the correctness of the patwáris' papers and to report to the karoríś and amils on all matters connected with the lands in their parganahs. They were remunerated generally by a grant of one or two villages free of revenue, and the zamindárs were required to pay them a cess of two per cent. on their revenue-roll under the name 'ori', and for each harvest one rupee per village, called 'bhent.' The fees that might be levied were entered in the *sānād* of appointment. At the cession the villages were resumed and the fees known as *ori* and *bhent* were abolished, and in lieu of them a fixed salary was given to the kánúngos.

The system of pancháyats does not differ from that in force in the other districts of the Duáb, and therefore does not call for Customs. any particular notice here. There are no local institutions of any note, and the chaudhris or heads of trades are similar to those in other districts. Each trade in each town has its own head elected by the members of the trade, and in some cases the office descends from father to son. They are not officially recognized, but their services are made use of on all occasions both by the district officers and private individuals.

The amount and cost of food varies with the position of each individual member of the community. A fairly prosperous labourer Food. during Bhádon and Kuár eats roasted Indian-corn or cakes made of Indian-corn meal or *manruwa*, or of both mixed together. In Kartik *bájra* and *moth* serve the same purposes; from Aghan to Phálgun *joár*, *bájra*, *moth*, and *míng* are substituted. From the cutting of the cold-weather crops until Sáwan, barley, gram, and peas are chiefly eaten. The two latter are parched before being eaten, or cakes are made of barley or all three pounded together. In Jeth and Asárh *channa* is also used with these cakes. Various wild plants, as well as the tender leaves and bulbs of cultivated plants, such as gram, *pálak*, *ghuiyán*, *methi*, *bathua*, *gawár*, *sarson*, &c., are eaten as a relish known as *ság*. This is made by cooking the vegetable with oil or *ghí* and red chillis and salt. From Bhádon to Phálgun the varieties of yam and similar bulbiferous plants are most in request for *ság*; followed later on by carrots, radishes, and potatoes. From Phálgun to Sáwan the seeds of *arhar* split as *ddl*, with *baigans* and *kauldús* as vegetables, and unripe mangoes as a flavouring agent, are much used. The fruits most commonly eaten by this class are, in Bhádon, *ka-chra* and *phút*, and from Kárttik to Pús, *ber* and *jharber*, species of *Zizyphus*.

Large *ber* fruits, *jáman* berries, mangoes and *ním* berries are all eaten in their seasons. A labourer, as a rule, has only one meal daily, and that at mid-day, when he will eat a *ser* or two pounds. Should any portion remain, he eats it in the evening after work, or should he be well off something extra is prepared. On an average, the food of a labourer does not cost more than one anna a day. Petty shop-keepers and ordinary proprietors of land do not fare much better, the difference being more one of quantity than quality. Well-to-do proprietors and money-lenders eat cakes made of wheaten flour, though sometimes *joár* or *bájra* is preferred, and they use more *ghi* or clarified butter than oil in cooking. The seeds of *arhar*, *míng* and *másh* with vegetables made up into a hundred savoury dishes to vary the repast. Some castes as Brahmans and Baniyas do not eat onions or turnips from some fanciel resemblance to flesh in their construction. The food of this class differs in quantity, quality and variety from that of the other classes, but such is the simplicity of their tastes that even here the average daily expenditure per head, in a respectable household for food, does not exceed two to three annas. Musalmáns of the better class, in addition to food-grains, eat meat daily and often rice, which is not much eaten by the Hindús of Eta. Musalmáns eat flesh of all kinds except pork ; Thákurs and Káyaths eat goats, sheep, and pigeons. Baniyas, Brahmans, and Saraugis or Jains eat no meat. To Chamárs and Bhangís or sweepers, all kinds of meat are lawful, and the Thákurs along the rivers eat the flesh of the wild-pig.

Houses in this district are generally built of mud, the size and accommodation depending upon the means of the owner. Most

Habitations.

of the houses are of an oblong shape, having a court-yard in the centre with rooms all round except where the principal entrance (*sadr darwáza*) stands. The walls are usually from $1\frac{1}{2}$ to 2 feet thick and from 12 to 20 feet high. The outer walls have often a slight incline inwards. The roofs are generally flat, beams of mango wood or *jáman* being laid on the top of the walls and covered over with boards, pieces of wood or coils of *arhar* stalks, which are again coated with a thick layer of well-kneaded earth which is thoroughly beaten in by wooden mallets. A roof so made will keep off the heat of the sun, resist the rains, and last for upwards of 20 years. Spouts of wood are made to drain off the water and the walls are often protected by matting made of *arhar* stalks or *jháu* (tamarisk.) A house built in this manner and having a court-yard 50 feet square with rooms all round, costs about Rs. 250. Large substantial houses of this kind look like a fort, and when joined on together form a wall around a village which gives it the appearance of being fortified. The grey dull colour of the walls and their sameness with the flat roofs present a by no means pleasing prospect to the eye. In towns and large villages the same plan is followed, but brick-built houses are more common.

Amongst the poorer classes a gabled roof of thatch is preferred as less expensive. Tiled roofs are seldom seen; the cost of making tiles and the repairs necessary owing to continuous dust-storms and destruction by hail, as well as the necessity that exists for a layer of thatch beneath the tiles in order to ward off the heat of the sun, preclude their use.

The Hindu temples are commonly built in two styles. The one is a square building surmounted by a dome rising altogether to

Houses of worship.

20 or 25 feet, and with one door facing east or north:

such a building costs from Rs. 600 to Rs. 700, and is common near towns or large villages. The other kind is most frequently found in villages and consists of a square building to about half its height, whence it tapers on all four sides to a point. Such a building 15 feet square at the base and eight feet high costs about Rs. 1,500, and, as a rule, is highly ornamented with carved stone.

Musalmán places of worship known as *masjids* are commonly constructed

Mosques. either in the form of a room with three openings and a court-yard in front, or built of earth with a flat or tiled

roof worth from Rs. 60 to 80, or of masonry with a domed roof and a parapet carried all round to conceal the roof. This latter style of building, containing with its court-yard $30' \times 12' \times 12'$ high, costs from Rs. 800 to Rs. 900. Another common style is where the roof is vaulted along the whole length of the room with sometimes two miniature minarets at each end and three ornaments on the roof at equal distances. Such a building $30' \times 15' \times 15'$ high would cost Rs. 2,000. The third style is where the roof is surmounted by a minaret at either end, or sometimes two. This occurs in the case of the more costly works, and a building of this kind $35' \times 15' \times 35'$ high is estimated to cost about Rs. 12,000. The following statement gives the number of enclosures and houses built with skilled and unskilled labour from the census of 1872 :—

	Hindús.	Musalmáns.	Christians.	Total.
Number of enclosures	65,273	7,852	7	73,132
Ditto of houses built with skilled labour	6,804	1,082	4	7,890
Ditto built with unskilled labour ...	116,742	12,228	4	128,974
 Total number of houses ...	123,516	13,310	8	136,864

There is a small community of Christians at Soron, but the total number in Religion. the district was only 58 in 1872. The Brahma Sa-

máj is as yet unknown, and the Musalmáns are not making any progress among the people. There are a few Wahábís in the district, but they are not of any note, nor do they form an influential sect among the Muhammadan population, who seem to be as well off in all respects as the corresponding classes among the Hindús.

There are no peculiar dialects spoken in the district, but the people have a peculiar habit of alternately raising and lowering their voices while speaking which gives a curious semi-chaunting sound to their conversation. The use amongst the common people of 'o' for 'a,' and 'e' for 'i' in words of one syllables is much affected : thus, *raho* for *raha*, and *rahe* for *rahi*. A few of the more common words are given below, from which it will be seen how far the vocabulary differs from that in use in other districts :—

English.	Hindi.	English.	Hindi.
Husband ...	<i>Khasam.</i>	Husband's younger brother's wife.	<i>Deoráni.</i>
Wife ...	<i>Joru, bayar, lugát.</i>	Sister's husband ...	<i>Bahinoi.</i>
Father ...	<i>Báp.</i>	Brother's son ...	<i>Bhatija.</i>
Mother ...	<i>Má, mátári.</i>	Sister's son... ...	<i>Bhanja.</i>
Son ...	<i>Betá.</i>	Father-in-law ...	<i>Susur.</i>
Daughter ...	<i>Bett, bitiyá.</i>	Mother-in-law ...	<i>Sás.</i>
Son's son ...	<i>Pota, náti.</i>	Father's sister ...	<i>Iphuphi.</i>
Daughter's son ...	<i>Deotá.</i>	Mother's sister ...	<i>Mausi.</i>
Daughter-in-law ...	<i>Bahu.</i>	Cousin by father's sister,	<i>Phuphera bhái.</i>
Son-in-law ...	<i>Dámád, jamai, mihamán.</i>	Ditto by mother's sister,	<i>Mausera bhái.</i>
Son's son's wife ...	<i>Nát bahu, put bahu.</i>	Father's brother ...	<i>Chácha, háka, táo.</i>
Brother ...	<i>Bhái.</i>	Cousin by father's brother.	<i>Chachera bhái.</i>
Sister ...	<i>Bahin.</i>	Cousin by mother's brother.	<i>Mamerá bhái.</i>
Husband's elder brother,	<i>Jeth.</i>	Father's father ...	<i>Dádá.</i>
Brother's wife ...	<i>Bháujái, bháuaj.</i>	Mother's father ...	<i>Náná.</i>
Wife's sister ...	<i>Sáli</i>	Son or daughter's father-in-law.	<i>Samdhí.</i>
Husband's elder brother's wife	<i>Jetháni.</i>	Eleven ...	<i>Gyárah.</i>
Husband's younger brother.	<i>Dewar.</i>	Two thousand ...	<i>Duo hazár.</i>

Education in this district is under the supervision of the Inspector of the second or Agra circle in concert with the local committee, of which the deputy collector is *ex-officio* president. The parganahs forming the district while in their parent districts formed portions of the experimental districts entrusted to Mr. H. S. Reid in 1850, and are included in those districts in the statistical returns of 1848. The zila school is a fine building erected at the cost of Raja Dilsukh Rái and opened in 1867. The number of boarders is now increased by the admission of the stipendiary pupils from the municipality towns. The tahsili schools, established in 1850, are three in number, at Kásganj, Eta, and Aliganj. The village or halkabandi schools were established in 1856, the female schools in 1866, and the Anglo-vernacular school at Kásganj in 1865. Education is becoming extremely popular amongst the people, and some of the village schools are models of excellence. The Nágari character is most used, but Persian teachers are found in nearly all the large towns. Among Hindús the disputations known as *prishnottár* are popular. They take place at most festivals in Soron, Patíáli, Kásganj, and Eta, but the great assembly known as the *sabha*

is held at Soron during the Mág Siri festival in the month of Aghan. At that time Hindús from all parts of India are present, and all the most learned pandits are eager to display their skill before the assembled thousands. Musalmán efforts in this direction are weak, the only one being the assembly held at the dargáh of Sháh Barkat-ulla at Márahra, where a Maulvi, supported by public charity, reads and explains the Korán at certain festivals, especially during the month of Ramazán. There is but one printing press in the district, and that is in Eta itself. It belongs to a native, and prints in both the Nágari and Persian characters. The following table gives the educational statistics for 1860-61 and 1870-71:

GOVERN. UNAIDED, AIDED, MENT.	Class of school.	1860-61.			1870-71.						Total charges.	
		No. of schools.	No. of pupils.	Cost.	No. of schools.	NO. OF PUPILS.			Average daily attendance.	Cost per head.	Proportion borne by State.	
						Hindús.	Musalmán.	Others.				
Zila (inferior),	Rs.	1	54	7	1	54	41 6	39 5	2,658
Tahsíli	...	4	382	1,290	3	132	40	...	161	6 11	5 4	1,163
Halkabandi	...	116	2,278	7,534	68	2,062	229	...	2,006	3 2	...	7,229
Female	11	247	...	...	210	3 3	3 3	792
Anglo-vernacular.	1	23	4	...	19	37 15	15 0	759
Indigenous	...	89	817	5,364	82	653	501	...	867	6 13	...	7,922
Total	...	209	3,477	14,188	166	3,171	781	1	3,317	...	...	20,523

Statistics for 1874-75.

GOVERNMENT.	Class of schools.	Number of schools.			Number of pupils.			Average daily attendance.	Cost per head.	Proportion borne by State.	Total charges.				
		Hindús.	Musalmáns.	Others.	Rs. a.	Rs. a.	Rs. a.								
Zila (inferior) ...	1	83	11	1	83·74	42	15	39 2	3,558						
Tahsíli and pargana-	6	308	108	...	884·55	4	13	4 9	1,853						
Halkabandi ...	84	2,606	189	...	2,407·99	3	14	...	9,458						
Female ...	12	290	26	...	258·66	4	9	4 9	1,145						
Municipal ...	4	113	61	...	163·19	3	8	...	578						
Anglo-vernacular... ...	3	100	28	...	111·00	13	13	5 0	1,540						
Indigenous ...	74	612	443	...	921·00	5	6	...	4,856						
Total ...	184	4,112	866	1	4320·13	...	...	...	22,988			

Post-office.

The post-office statistics for two years in the last decade are shown in the following table :—

Year	Receipts.						Charges.					
	Miscellaneous savings, fines.	Passengers and parcels.	Deposits, guarantee funds, family funds.	Remittances.	Postage.	Total receipts.	Charges, fixed and contingent salaries, &c.	Mail services.	Remittances.	Other charges, refunds, advances for printing.	Cash balances.	Total charges.
1865-66,	12	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1870-71,	147	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.

The following table gives the numbers of letters, newspapers, parcels, and books received and despatched during 1861-62, 1865-66, and 1870-71 :—

	1861-62.				1865-66.				1870-71.			
	Letters.	Newspapers.	Parcels.	Books.	Letters.	Newspapers.	Parcels.	Books.	Letters.	Newspapers.	Parcels.	Books.
Received ...	37,481	2,165	750	11	56,266	3,468	795	382	91,669	6,098	635	1,522
Despatched,	39,336	44	128	41	47,264	468	278	40	111,540	1,457	423	464

There are seven imperial post-offices in the district, *viz.*, Eta, Aliganj, Kásganj, Márahra, Patíáli, Sakít, and Soron, and seven district post-offices, *viz.*, Amápur, Dhumri, Dundwáraganj, Kádirganj, Nidhauli, Saháwar, and Sirhpura.

The chaukidárs or village watchmen are organised under Act XVI. of 1873 and in 1874 numbered 1,321, or one to every 456 inhabitants. There are 2,673 inhabited villages in the district. There are also 70 road chaukidars, and of both village and road chaukidárs the Magistrate speaks in high terms. The sanctioned cost is Rs. 47,976 per annum, which is met from the provincial budget. The regular police enrolled under Act V. of 1861, during the same year, numbered 528 men of all ranks. Their cost was Rs. 68,631, of which Rs. 56,442 were debited to provincial funds. The proportion of police to area is one to every 2·65 square miles, and to population is one to every 1,332 inhabitants. The following

ETA DISTRICT.

statement shows the crime calendar for a series of years and the results of police action in the detection of crime and the prosecution of offenders :—

Year.	Cases cognizable by the police.					Value of property.		Cases.			Persons.			
	Murder.	Dacoity.	Robbery.	Burglary.	Theft.	Stolen.	Recovered.	Total cognizable.	Under inquiry.	Prosecuted to conviction.	Brought to trial.	Couvicted and committed.	Acquitted.	Proportion of convictions to persons tried.
						Rs.	Rs.							
1865	11	3	4	483	901	23,092	4,366	2,114	481	269	896	492	374	56·0
1867	5	...	6	239	874	15,661	4,624	1,898	608	276	881	601	227	68·4
1868	11	...	11	230	741	16,179	5,359	1,867	788	338	803	525	217	65·4
1870	8	1	19	533	781	13,529	3,621	2,098	899	865	882	724	158	82·1
1871	8	1	12	1,200	777	17,735	6,532	2,400	1,072	444	1,234	827	407	67·0
1872	5	...	5	1,170	573	15,183	11,533	2,040	1,960	487	1,005	833	162	82·8
1873	11	3	6	1,135	495	12,999	8,632	2,020	2,020	547	1,080	849	107	78·6
1874	11	5	2	878	554	13,175	10,112	1,994	1,994	711	1,280	1,045	101	81·6

In this small district, with a Joint Magistrate only in charge, the criminal work is quite as heavy and the responsibilities as great as in most of the regular districts. The police administration, during 1871 at least, may fairly be pronounced successful. There are eight first-class police-stations, *viz.*, Eta, Aliganj, Patiáli, Kásganj, Soron, Sirhpura, Márabra, and Sakít; five second-class stations, *viz.*, Dhumri, Maláwan Nidhauli, Kádirganj, Saháwar and Amapur; and eight outposts, *viz.*, Sarái Aghat, Mohanpura, Mánpur, Nagariya, Básimdhara or Basundhra, Pilwa, Sindhauli, and Dharauli. Mounted constables as patrols are stationed at Aspur and Bhadwás.

The rules of repression framed under Act VIII. of 1870 for the prevention of female infanticide were introduced into 96 villages of the Eta district on the 1st June, 1871. These

villages were inhabited by Ráthors (26), Solankhis (22), Chauháns (29), Pundiárs (5), Kachhwáhas (2), Katiyas (4), Gaurs (2), Jádons (2), and by Dhákáras, Katyárs, Gauráhars, and Raghubansi in one village each. Subsequently in December, 1871, all Chauháns were proclaimed. The results of these measures during 1872-73 were the completion of the registers for 113 villages having a population of 14,577, and the birth amongst the suspected clans of 280 boys and 309 girls, showing a birth-rate of 40·3 per thousand per annum; 60 boys and 72 girls under one year of age died during the year. Further revisions took place during 1873-74 which reduced the population suspected to 12,779 souls in 121 villages. During 1874-75 the Ahírs of the Kamariya and Ghosi stocks have been added to the proclaimed list in 111 villages, and special rules have been drawn up for their supervision. Attention was first directed to them by the fact of their having been found guilty in the neighbouring districts of

Farukhabad and Mainpuri, and on inquiry it was found that the proportion of girls to the total minor population was smaller even than amongst Rajpûts, and the statistics exhibit a widespread prevalence of the crime amongst almost all the Ahîrs in the district.

There is but one jail in the district, the statistics of which are as follows.

Jails. The average number of prisoners in the jail in 1860
was 117; in 1870 was 210. The ratio per cent. of this

average number to the population, as shown in the census of 1865 (614,351), was in 1860, '019, and in 1870, '034. The number of prisoners admitted in 1860 was 1,525, and in 1870 was 901, of whom 12 were females. The number of persons discharged in 1870 was 748. In 1870 there were 92 admissions into hospital, giving a ratio of admissions to average strength of 44·07. One prisoner died, or '47 of the average strength. The cost per prisoner per annum in 1870 was—for rations, Rs. 17-6-5; clothing, Rs. 2-11-0; fixed establishment, Rs. 12-7-8; contingent guards, Rs. 6-11-7; police guards, Rs. 2-12-3; and additions and repairs, Rs. 7-12-2, or a total of Rs. 49-13-1. The total manufactures during the same year amounted to Rs. 1,017-3-0 and the average earnings of each prisoner to Rs. 4-13-4. In 1870 the Muhammadan prisoners numbered 71 and the Hindu 498. There were 5 prisoners under 16 years of age, 767 between 16 and 40, 121 between 40 and 60, and 8 above 60. The occupations of the majority were agriculturists, 512; labourers, 87; and those with no occupation, 239.

It would be a profitless task to collect together the details of the earlier settlements, scattered as they are over the records of the Fiscal history.

four districts of Farukhabad, Budaon, Aligarh, and Mainpuri. But it seems as well to give the results of the previous fiscal operations as far as possible. The following statement shows the assessments of each parganah at each settlement as far as can be ascertained:—

Parganah.	LAND-REVENUE OF						Parganah.	LAND-REVENUE OF						
	First.			Second.				First.			Second.			
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	
Bilram..	42,856	47,999	68,554	51,242	51,251	68,860	Sonhâr ...	12,793	12,793	12,591	16,879	13,083	15,90	
Pachhlâma,	11,492	24,302	17,442	18,978	13,576	23,680	Eta ..	35,261	35,491	39,491	68,436	77,514	...	
Sorón ..	22,608	19,847	22,201	21,070	21,094	25,896	Sa it ..	61,664	62,163	75,078	75,542	69,919	1,84,30	
Ulái ..	21,783	22,433	22,437	25,087	25,620	32,640	Nidhpur,	72,274	71,119	77,966	59,338	59,260	71,400	
Faizpur,	42,866	42,352	47,576	34,633	32,027	31,110	Azamnâ-	98,786	1,02,981	1,04,338	1,09,591	1,06,893	1,45,105	
Sahâwar,	46,623	46,674	46,993	46,465	47,341	45,020	gar.				Fourti	Fifth	Sixth	
Karsâna,	15,820	15,418	15,853	17,303	15,821		Mârahbra ..	1,02,234	1,02,203	1,01,764	1,08,325	1,10,36	Tauzi	
Sirhpura,	39,916	40,213	43,519	39,436	35,095	53,000	Barna ..	15,906	15,73	15,631	15,949	18,331	New.	
							Patiâli ..	27,427	27,43	28,371	29,782	30,132	1,17,333	
											...	13,1029	18,210	
											...	16,329	22,995	
											29,297	25,100		

These figures differ in some slight particulars from those given by the settlement officers, but the discrepancies are small and chiefly due from my taking a different year of account. The entry under the head of *tawzi* shows the revenue as it stood at the commencement of the present settlement and expiry of the past assessment. The settlement of parganahs Sirhpura, Karsána, Sakít, and Eta was made in 1840, under Regulation IX. of 1833, by Mr. G. F. Edmonstone whilst those parganahs were in the Mainpuri district. A very full and interesting account of the state of those parganahs and his mode of assessment, with the soil capabilities and suggestions for the improvement of the district by irrigation, will be found in his printed report.¹ The drought of 1245 *fusli* fell with peculiar force on the parganahs to the north of the Káli, and they had not recovered from it when the drought of 1250-51 commenced. Mr. Edmonstone gives a very unattractive picture of his parganahs : a poor sandy soil, indebted landholders, scanty irrigation and bad seasons, all combined to render a reduction of the demand necessary in Sirhpura, whilst a small increase was taken in the other parganahs, thus :—

	Karsána.	Saháwar.	Eta.	Sakít	Sirhpura.	Total
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Former revenue	... 16,747	49,887	65,586	72,85	44,044	2,48,549
Revenue of 1840	... 17,561	50,272	68,486	75,842	3,436	2,51,97

Parganahs Márahra and Pachlána were settled under the supervision of Mr. Rose in the Aligarh district² in 1839. Here also the famine had been felt, and immediate remissions were granted in Márahra amounting to Rs. 12,554, as well as a progressive revenue. When the assessment reached its maximum it was calculated to give an increase of Rs. 10,901. In Pachlána an increase of Rs. 704 was alone attempted; for, as remarked by Mr. Rose, "an increase of assessment in these *bhár* or unirrigated estates will always be attended with great risk, for the labour of bringing the crops to maturity is so great, and a remunerating return so uncertain, that nothing but the lowest rent-rates will induce the cultivators to remain in their villages, and particularly now, when the recent depopulation of the country has thrown so much good land out of cultivation." Parganahs Sonhár, Azamnagar, Patiáli, and Barna were settled by Mr. Robinson in the Farukhabad district in 1837. Here also the account of the state of the parganahs was very unfavourable. The landholders and cultivators were turbulent, idle and extravagant, the soil was poor and sandy, and the population was scattered and inadequate,

¹ II., Set. Rep., 103, which gives the demand, receipts, and balances from 1225 to 1244 *fusli*.

² I., Set. Rep., 376.

but as the previous assessments were exceedingly light and lenient, they were left practically unchanged. Indeed, in reviewing the settlements, the Commissioner was obliged to remark that "moderation has been the prevailing feature in these settlements, and where the assessment has been raised, the enhancement has prudently fallen short of the sum which might apparently have been demanded." Parganahs Soron, Bilrám, Anlái, Faizpur-Badariya, and Nidhpur were assessed by Mr. Timins in the Budaon district, and here also the assessments were very light and apparently easy to meet; but all seem to have broken down during the famine of 1250-51 *fasli* (1842-44 A.D.), and the revision of the assessment was undertaken in the latter year by Mr. Wynyard for the Farukhabad parganahs and by Mr. Cocks for the remainder of the district. A process similar to a regular settlement was gone through, though little except the results has been recorded. There are no materials from which one can judge of the necessity for the revision, nor do the grounds for that proceeding appear from its records. It may, however, be set down as ascertained that with the exception of the cases of a few scattered villages, the assessments were not unreasonably severe, and that the settlement broke down, not from its intrinsic severity, but from a series of calamitous seasons of scarcity from drought which culminated in the famine of 1837-38.

The first steps towards the existing settlement were taken in October, 1863, and thus from first to last nine and a half years have The present settlement. been spent in its completion. The delay was undoubtedly due to the old system of making the settlement through the district officer, whose hands were already full with his ordinary administrative work as magistrate and collector. In addition, the preceding settlements of the various parganahs did not lapse simultaneously, and this was taken as a further reason for leaving the work in the hands of the district authorities. Measurements commenced in the Aliganj tahsíl in the cold weather of 1863 under the superintendence of Mr. H. A. Harrison, who was succeeded by Mr. C. Daniell in 1864. In the cold weather of 1864 measurements commenced in the Kásganj tahsíl, and in June, 1865, Mr. Daniell handed over charge of the district and the settlement to Mr. C. H. Crosthwaite, who found the measurements of nine parganahs, comprising the Aliganj tahsíl, and all the parganahs of Kásganj except Pachlána and Sirhpura, completed but untested. He tested and corrected the measurements of all these parganahs; inspected for assessment Bilrám, Patiáli, Sonhár, Barna, Faizpur, and Aulái, and assessed parganahs Patiáli, Bilrám, and Sonhár, having an area of 203 square miles. Mr. Crosthwaite was obliged to take furlough to England, and was succeeded in August, 1868, by Mr. J. S. Porter, who re-inspected and assessed Faizpur, Aulái, and Barna, which had been left unfinished by Mr. Crosthwaite, and besides these, parganahs Pachlána, Soron, Nidhpur, and Márahra, having a total area of 585 square miles. Mr. Porter

was succeeded in June, 1870, by Mr. Ridsdale, who by the end of 1872 completed the assessment of the remaining parganahs of Azamnagar, Sabáwar-Karsána, Sirhpura, and Eta-Sakit. The following statement shows the date of the expiration of the old settlement and the date from which the new assessments have come into force :—

Parganah.		Date of expiry of old settlement.	Date from which new settlement came into force.
Azamnagar,	...	30th June, 1865,	30th June, 1872.
Barna,	...	Ditto,	30th June, 1870.
Patiál,	...	Ditto,	30th June, 1866.
Sonhár,	...	30th June, 1866,	30th June, 1869.
Bilrám,	...	Ditto,	Ditto.
Faizpur-Badariya,	...	Ditto,	30th June, 1871.
Nidhpur,	...	Ditto,	30th June, 1870.
Aulái,	...	Ditto,	30th June, 1871.
Sorón,	...	Ditto,	30th June, 1870.
Márahra,	...	30th June, 1868,	Ditto.
Pachlána,	...	Ditto,	Ditto.
Eta-Sakít,	...	30th June, 1870,	30th June, 1873.
Sabáwar-Karsána,	...	Ditto,	30th June, 1872.
Sirhpura,	...	Ditto,	30th June, 1873.

The following statement gives the official return of the demands, collections, and balances from 1860-61 to 1873-74 :—

Year.	Demands.	Collect- ions.	Balances.	PARTICULARS OF BALANCE.					Percent- age of balance on demand.	
				Real.			Nominal.			
				In train of liquida- tion.	Doubt- ful.	Irre- cover- able.				
1.	2.	3.	4.	5.	6.	7.	8.	Rs.	Rs.	
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.			
1860-61, ...	7,20,683	7,05,662	15,021	12,948	670	...	1,403	2,08		
1861-62, ...	7,34,405	7,27,803	6,512	5,558	946	...	8	.88		
1862-63, ...	7,33,672	7,25,141	8,537	7,391	...	...	1,146	1,16	
1863-64, ...	7,33,894	7,30,148	3,746	1,616	138	...	1,992	.51		
1864-65, ...	7,34,398	7,30,759	3,639	1,758	...	...	1,881	.49	
1865-66, ...	7,32,716	7,30,743	1,973	1,697	...	...	276	.27	
1866-67, ...	7,32,631	7,29,219	3,412	897	3,015	...	...	.47	
1867-68, ...	7,32,362	7,29,484	2,878	...	...	...	2,878	.38	
1868-69, ...	7,32,312	7,28,536	3,776	...	...	...	3,776	.52	
1869-70, ...	7,35,761	7,27,896	7,865	...	...	...	7,865	1.06	
1870-71, ...	7,45,641	7,38,906	6,735	...	...	...	6,735	.90	
1872-73, ...	8,34,652	8,32,919	1,733	134	...	25	1,574	.02		
1873-74, ...	8,81,652	8,73,197	8,455	1,390	...	...	7,065	.16	

There were Rs. 2,023 outstanding at the beginning of the year 1873-74, of which Rs. 134 were collected and Rs. 719 were remitted and removed from the accounts, leaving a balance of Rs. 1,174 on account of old outstandings. The total Government land-revenue for 1871-75 is Rs. 8,24,095, the increase being due to the new settlement.

The Raja of Rajor is a Chauhán Rajpút claiming descent from Prithiráj, the last Hindu Raja of Dehli, who perished in battle with Shaháb-ud-dín Ghori in 1193 A.D.¹ According to the local chronicles Dattak Deo was the head of a Chauhán colony in Ajmer and had two sons, Someshvara and Káñh Ráo. The former attacked and conquered the country of Gujrát and was the father of Raja of Rajor. History and inscriptions make Visala Deva or Bisal Deo the father of Someshvara and the conqueror of Dehli from Anang Pál, Tomar, in 1151 A.D. It would appear that the Tomar ruler was allowed to remain in possession of Dehli as he gave his daughter in marriage to Someshvara, and the issue of their union was Prithi or Prithiráj, subsequently adopted as his heir by Anang Pál. Chand, the Chauhán bard, celebrates the abduction of Jaichandra's daughter from Kanauj, the great Chandel war, and the wars of the Chauháns with the Musalmáns in his *Prithviráj ráesa*. The local chronicles differ so much from the accounts given by Elphinstone, Cunningham and others that I record them in order to show how much the traditions have been altered even in a family professing direct descent from the great Chauhán. The present Raja of Rajor states that Prithiráj ascended the throne of Dehli when only eight years of age, and that he six times defeated the troops of Ala-ud-dín Ghori. The seventh time he was himself defeated and carried captive to Damascus, where his eyes were put out. One day, Ala-ud-dín Ghori was firing arrows into a bank of earth, and a Bhát who was looking on smiled. The king asked why he smiled. He said—"You are praised for being able to drive arrows into a bank of sand; my king can drive an arrow through seven plates of iron laid side by side." The king replied :—"The eyes of Prithiráj are now of no use, but he has the use of his hands still, and we will see if he can do as you say," and, thereupon, he ordered the prisoner to be brought before him. When Prithiráj appeared, seven plates of iron were put up at some distance and a bow and arrows were given to the blind old warrior. The king then directed him to fire at the iron plates, on which Prithiráj, hearing the king's voice, fired in that direction and transfixed Ala-ud-din with his arrow, but was immediately cut down with his Bhát follower by the king's attendants. This is clearly an invention of the Chauhán Bháts or bards to cover the disgrace attaching to the overthrow of their master's power.

¹ This account of the Chauháns of Rajor has been procured from the Raja of Rajor, who excuses its meagreness on the ground that most of his family records were destroyed during the mutiny. I have since compared it with a genealogical list obtained from another member of the family, and, where possible, with ascertained facts recorded in inscriptions and by the Musalmán historians. There are several legends in the account evidently devised by the family bards to, in some measure, hide the disgrace of defeat and conquest, but on the whole the general tenor of the story may be accepted to be as nearly correct as any traditional account is ever likely to be. I have to acknowledge Mr. Leupolt's valuable assistance throughout these family notices.

Their chronology too is at fault, for they make Ríni (Rabi) Mal, as successor of Prithiráj, to ascend the throne of Dehli in 514 *hijri* (1118 A.D.), while Bahrám of Ghazni reigned and Ala-ud-dín had not risen into power. The death of Ala-ud-din is given by Elphinstone as having occurred in 1156 A.D. The Rajor chronicles assign to the reigns of the four successors of Prithiráj a total of 75 years 5 months and 20 days, bringing the reign of the last (Jai Mal) down to 1193 A.D. Jai Mal is said to have had two sons, Sákha Deo and Khandi Ráo. Sákha Deo was known as Rái Pithaura, and here we get irretrievably confused, for according to most other accounts Prithiráj and Rái Pithaura were one and the same person.¹ It is said that the hereditary minister, one Udai Knnwar, intrigued against the sons of Jai Mal, who fled to Hánxi, while Udai set himself up at Dehli, and the city remained in his possession until one Jashu, an old cavalry soldier who had served Udai's father, fled to Ghazni and became a slave of Muizz-ud-dín. After a time, Jashu became a Musalmán with the title of Kutb-ud-dín, and invading Dehli, killed Udai and took possession of the country. History, however, tells us that Kutb-ud-dín was a Túrki slave, who, after the defeat of Prithiráj, was left in charge of all the acquisitions of the Ghoriāns in India. The Rajor chronicles then describe an attack made by Muizz-ud-dín, evidently the patron of Kutb-ud dín, on the Chauhán brothers at Hánxi, in which he was unsuccessful, but returning 23 years later in 602 *hijri* (1205 A.D.) fought a great battle at Dádár, where both brothers were killed. Sákha Deo was then succeeded by his son Bhojráj, who became Raja of Hánxi and fought with one Sultán Attib, who was killed. Bhojráj then attacked Ajmer, of which Shaikh Muin-ud-dín Chishti, the great Indian saint, was the governor. In the battle that ensued the Shaikh was killed, but such dreadful portents showed themselves that Bhojráj abandoned Ajmer and settled at Nímrána.

Awadh Ran Deo, third in descent from Sákha Deo, had two sons, Lákhan

Settlement of the Chauháns in Nímrána, Chandwár, and Bilrám.

Singh and Brahm Deo. Suddhíam Deo was son of Brahm Deo, and his son Chandra Sen founded the Chandwár Ráj and took the title of Ráo.² Lákhan

Singh's son was Sangat Deo, who had twenty-one sons by his two wives. Dhíráj and others were sons of the chief wife, and Láhájí, Bánarjí and others were the sons of the second wife. Disputes soon arose between the two families. Dhíráj therefore emigrated to Bilrám. Jaichand and Gorakh Ráo³ accompanied.

¹ It should be mentioned, however, that several received lists give the reigns as above and separate Prithiráj and Pithaura. Bháts from Nímrána visit Eta every third year. ² The chronicle relates that on the destruction of Chandwár by Tughlik Sháh, son of Fateh Khán and grandson of Fíroz Sháh, the residence of the Chauháns was removed to Chandrakot by Sáwant Sen, son of Chandra Sen. ³ The genealogy of Gorakh Ráo is thus given : Dattak Deo, Káh Ráo, Jait Ráo, Sámant Deo, Naráyan Deo, Mangal Deo, Hamid Deo, Deodatt Ráo, Basháí Ráo, Bikram, Nar Singh, Bír Singh, Hindi, Hímar, Gorakh Ráo.

Dhíraráj and fourth in descent came Sákít Deo, the founder of Sakít. Sákít Deo drove out the Dor Rajpúts and took Rajor from the Brahmans, where he built a fort. Bálbír, fifth in descent from Gorakh Ráo, went to Etáwa¹ and settled first at Etáwa, and then at Partápnér, where his descendants still reside. Jaichand went to Márahra and his descendants now inhabit Khera

Origin of Partápnér and Mainpuri Chauháns.

Basundara. Sákít Deo was succeeded by Benipál Deo, and he by Bhupál Deo, who had two sons, Yaháni Sahái and Udaicharan. Udaicharan went to Bhongaon, and his descendants became chiefs of Mainpuri. Yaháni Sahái was succeeded by Puran Sahái, Gambhír Sahái, Dalíp Sahái, Sundar Sahái, and Medini Sahái, who were Rajas of Bilrám, Sakít, Málgaon, and Rajor. In 894 *hijri* (1488 A D.) Bahlol Lodi attacked Sakít, and afterwards proceeding to Málgaon fought a battle with the Chauháns of that place in which he was wounded and soon afterwards died there. Niámat-ullah merely says that Bahlol fell sick on his way to Dehli, in the neighbourhood of Maláwi in the Sakít territory, on account of the excessive heat. His successor, Sikandar Lodi, sent a force under Ibráhím Sháh against Bilrám, and a great battle was fought near Atrauli in which Ibráhím was killed. Ráo Khán, a son of Ibráhím, was then sent against the Chauháns and defeated them at Bilrám, where Medini Sahái and some of his brothers were killed, while Bhupál fled to Sakít and others of the family submitted to the conquerors and became Musalmáns. From these are sprung the Thákur Nau-muslims found in Bilrám and its vicinity. They still bear the honorific appellation of Chaudhri then conferred upon them, though they are often nicknamed *Adhikariyas* by their co-religionists, the Patháns and Mughals.

When the army of Ibráhím Sháh Lodi passed through Eta on its way to

Eventually returns to Jaunpur to chastise the presumption of Jalál Khán, Rajor.

it was attacked by Sawant Sen, son of Bhupál Sahái, close to Sakít. The Chauháns were driven off with the loss of their leader, and Sakít was taken possession of and handed over to a colony of Bahota Musalmáns. On this, Sawant Sen's family fled to Bhadáwar, and in Bábar's time Chakr Sen, son of Anant Sen and grandson of Sawant Sen, was recalled and invested with his old fiefs of Sakít and Rajor or Rajawar. After the restoration, chief followed chief lineally: thus, Chakr Sen, Chandra Sen, Bikramajít, Kalyán Sahái, Partápnér Sahái, Udai Sahái, Lachhmi Naráyan, and Hari Singh. The last was famous for his prowess and was in great favour with Aurangzeb, in whose employment he won many battles. Farrukhsiyar gave him many high offices and Muhammad Sháh still further favoured him. He was succeeded by his son Kunwar Ráj Singh, in whose time the country was given up to intestine commotions of every kind. During this period of anarchy and confusion the

¹ The Etáwa chronicles make Sumer Sáh the head of the Chauháns immigration there.

Nawáb of Farukhabad obtained possession of Sakít, which then became lost for ever to the Chauháns. Ráj Singh was followed by Amrao Singh, he by Datta Singh, and he by Daulat Singh, who had two sons, Ishri and Drig-pál; the latter succeeded his father and was followed by his son Khushál Singh, the present head of the Rajor family.

After Bilrám was sacked by Ráo Khán, it was again rebuilt where it now stands

Chauháns of Bilrám. by Bilrám Singh. Amongst his descendants were Híra Singh and Mán Singh. Mán Singh attacked the

Góndal tribe, who were then dominant in the tract now comprised in the north of Márahra. He defeated them, destroyed their village, and raised on its site the town of Máralira. Híra Singh, the second brother, had five sons, who founded Tílokpur, Prithipur, Kaprahta, Bhadwás, Dhaulesar,¹ Garhiya Mar-gáen, Basimdhara or Basundara, Niúauli kalán, Jhinwar and Galiehu in parganah Márahra. These villages are still known as the “*panchbháya-ke-gaon*,” or villages of the five brothers. Amongst Bilrám Singh’s descendants, too, was Jagat Singh, who founded Jirsmi. He had two sons : (1) Suner Singh, whose descendants are found still in Jirsmi, Nagla Pawal, Nagla Faríd, and Rár in parganah Sakít; and (2) Partáp Singh, who settled in Gházipur Páhor. Partáp’s son was Sangram Singh, the founder of Eta, and who was known, after his forcible conversion to Islám, as Sangi Khán. The Rajas of Eta always received the *tíka* or forehead mark on installation from the hands of the representative

The Jirsmi Thákurs. of the Jirsmi family. This branch has always been poor and held but eight villages : Jirsmi, Neorai, Rár,

Marthala, Milauli, Mahíwal, Barauli, and Barhena, but now only portions of Jirsmi and Rár and Rár khás remain to them. The eight villages are well known as the “Áthgaon Chanhlánán.”

The Chauhán families to the east of the district trace their origin to one Jahán Singh, known in Musalmán histories as Jahán Khán.

Jahán Khán.

He came from the Mainpuri district with his four sons :

(1) Hansraj, who founded Pársári in parganah Patiáli; (2) Ratan Singh, who founded Gorha in parganah Patiáli and Kháwa in parganah Barna; (3) Parbat Singh, who founded Bhainsrasi and Bakarhai in Patiáli; and (4) Bhagwant Singh, who founded Nagariya, Khairiya, Gangupura and Dhumri in parganah Barna and Bahota and Narthar in parganah Patiáli. They hold twenty-seven villages, and out of these 16 are proclaimed under the Infanticide Act. Large mud forts belonging to the Chauháns are still found in Eta, Phuphotu, Sakít, Rajor, Kaprahta, Dhanga, Dhaulesar, Galiehu, and Basiindhara or Basundara.

The family of the late Raja of Eta is also of Chauhán descent. His ancestors

Former Rajas of Eta.

settled in Bilrám, whence one of the family, by name Partáp Singh, emigrated to the banks of the Isan and

¹ The Chauháns of Márahra speak of a Chauhán *chaurási* of Eta and Dhaulesar, but they cannot point out the villages.

founded there the village called Gházipur Páhor. Eta itself was founded by Sangrám Singh, son of Partáp Singh, who built a mud fort there and established his authority over the neighbouring villages.¹ He was not allowed to remain in independence for any length of time, for having incurred the displeasure of an amil of the Nawáb of Farukhabad, the Nawáb himself attacked Eta, and though at first unsuccessful, eventually defeated the Chauháns and captured the fort. Sangrám Singh was taken prisoner and was forcibly converted to Islám under the name of Sangi Khán. When his clansmen knew of the dis-honour that had been put upon their chief they obliged him to retire from the *gaddi*, which was occupied by his son Kishan Singh, who was followed by Jagat Singh, and he by Prithiráj Singh, the same who built the tomb at Eta in honour of the Chaubán hero Prithiráj. Prithiráj Singh was attacked by Nawáb Sábit Khán in 1780 A.D., was taken prisoner, and, like his great-grandfather, was transmuted into a Musalmán by order of the conqueror. He, too, abandoned the *gaddi* and was succeeded by his son Rudra Singh. Hímmat Singh,² son of Rudra Singh, was Raja of Eta at the cession and owned also taluka Hímmatnagar Bajhera in parganah Márahra. He was allowed to engage for most of the villages found in his possession and was succeeded in 1812 by his son Megh Singh. The settlements were continued with the latter, who was succeeded by Damar Singh. During Megh Singh's time the *nankár* allowances for portions of taluka Hímmatnagar were withdrawn and the villages were settled with the resident proprietary bodies. In 1857 Damar Singh joined the rebels and his estates were confiscated. He died before the close of the disturbances, and of his large estates only eleven villages, the dowry of his wife, a lady of the Dhákara clan, now remain to the family.³ His widow resides in Hímmatnagar and has adopted Prithiráj, the son of her daughter, as her heir. The Raja of Eta never took rank with the Rajas of Rajor and Bilrám in consequence of his descent from a younger branch, as well as because of the dis-honour cast on the family by the conversion of several of its members to Muhammadanism.

The Rámpur family also trace their descent from one of the most ancient princely lines of Northern India. The present Raja, Raja of Rámpur. Rám Chandra Singh, claims to be thirty-ninth in descent from the last Ráthor Raja of Kanauj and representative of the dynasty that commenced with Chandra Deva in 1050 A.D., and supplanted the Tomars. Chandra Deva was succeeded by his son Madana Pála, of whom we have an inscription bearing date 1097 A.D.; also of his grandson Govinda Chandra, bearing

¹Sangrám Singh's descendants are found in the villages of Dhanga-Bijori, Chamkari and Banthal-Kutbpur, and still bear the honorific appellation of "ujálya." ²He died in 1811 A.D.

³Even before the mutiny much of the taluka that remained to the Raja had fallen into other hands, the Jádon of Awa Mísa, in the Muttra district, having succeeded in annexing four villages. See parganah Eta-Sakít and village Hímmatnagar Bajhera hereafter for further particulars of the assessments on the Raja's talukas; also I, Set. Rep., 338; II *ibid*, 121.

date 1120 A.D.; we also know Govinda's grandson lived between 1172 and 1177 A.D. The last Ráthor Raja, Jaichandra, fell in action against Muhaminad Ghori in 1191 A.D. The Rámpur Raja is descended from Jaipál, the second son of Jaichandra.¹ From the eldest son comes the Jodhpur and Bikanír Rajas, the former being the head of the entire clan both in Eta and Rajputána. Präjanpál, the sixth in descent from Jaichandra, left Kanaunj and established himself at Khor, where the family remained for several generations in possession of 1,600 villages. There Jaideo Singh, the fifteenth in descent from Jaichandra, was attacked by Shams-ud-dín Altamsh. "The siege of Khor had lasted twelve years, still the Musalmáns could make no impression on the Ráthors, when a fakír named Mír Azíz-ullah Makkái suggested that a large herd of cows should be driven up to the gates, behind which the imperial troops might advance in safety. The ruse was practised, and Jaideo Singh, seeing that he could not repulse the enemy without endangering the lives of the sacred animals in their front, retired from the city with his people by another gate." Altamsh, then destroyed Khor, and with the materials built a new town which he called Shamsabad.² Karan, a descendant of Jaideo or Jaisukhdeo Singh, on the dispersion of the family, went to Budaon and established himself in Usaith; and the third in descent from Karan Singh, Raja Partáp Rudr, having assisted the Nawáb of Farukhabad in a contest with the Rohillas, received a grant of twenty-seven villages in the neighbourhood of Bilásgarh, now called Bilsarh, in parganah Azamnagar, at a small annual *nazarána*. In these twenty-seven villages were included the three estates which alone now remain in possession of the family. The ruins at Bilsarh still attest the splendour in which the family lived. In the time of Hardeo Singh,³ one Puran Mali, Brahman, sat in 'dharna' at his door, and on finding his request not complied with committed suicide. Full of remorse, Hardeo Singh resolved to leave Bilsarh, but died before he could carry out his intention. His son Raja Bháu then removed the family to the present village of Pahra, and his son Rám Sahái again fixed the head-quarters of the *jágir* in the neighbouring township of Rámpur where they still remain. It was Jaideo Singh who drove the Bhars out of all Azamnagar except Bhargáen towards Barna, Sonhár, and Kuráoli. The Musalmáns of Bhargáen, who now style themselves Bhattis, are the sole remnants of this race now left in the district. Jaideo Singh enraged at the Panwárs of Kusári asking his daughter in marriage sent a force against them under his Káyath díwán, Partít Rái, who defeated the Panwárs and received a *jágir* from their villages with the title of Kusáriya, still borne by his descendants. At the time

¹ Some lists make Jaipál the eldest son.

² In 1414 A.D., according to the *Tárikh-i-Mubárok Shahi*, Khúr was occupied by the infidels and was known under that name, and that was under the Sayyid dynasty. Altamsh died in 1236 A.D. The *Túzak-i-Bábári* speaks of it by the name Shansabád, as well as the chroniclers of the Lodi dynasty, and the name appears to have been changed some time in the fifteenth century, not the thirteenth as the local tradition makes out.

³ Corresponds to the Brasingh (?) of the lists.

of the cession of the Nawáb's territory to the British, Raja Nawal Singh was still in possession of the twenty-seven villages granted by the Nawáb of Farukhabad, one of them, Rámpur, being held in *jágír* by the Raja. In the course of the earlier settlement, owing to the neglect or bad management of the Raja, combined with a want of acquaintance with the new revenue system introduced by the British, the Raja's proprietary rights in all, except the three estates he now owns, were either not asserted or ignored or disallowed : consequently in the settlement under Regulation IX. of 1833 only the same three estates were confirmed to him. The Rámpur Raja now holds three villages in this district—Rámpur Pahra, Sikandarpur Salbáhan, and Chauki Atanpur, and three villages in the Mainpuri district, one of which is mortgaged. All these villages yield a net profit of about Rs. 5,037 per annum. Government has recently allowed the Raja to hold Rámpur Pahra, the parent village, at a fixed *nazarána* or quit-rent of Rs. 733, in consideration of the ancient greatness of the family and the indebtedness of its present representative. A loan of Rs. 25,000 at five per cent. has also been granted to extricate the Raja from his present difficulties on the security of his estates, and on condition of his giving them up to be managed by the Collector under the Court of Wards until the debt be extinguished. The family is the acknowledged head of the Ráthors in these Provinces.

The following list shows the descent of the Jodhpur, Bikanír and Rámpur Rajas from Jaichandra according to the Eta chroniclers :—

JAICHANDRA.

Bardár.	2. Jaipál,	17. Brasinghdeo.	32. Gulásahái.
Setrám.	3. Kanakjai.	18. Surat Singh.	33. Gokul Singh.
Siají.	4. Mahandrapál.	19. Gaj Singh.	34. Bhawani Singh.
Asthángí.	5. Surpál	20. Bhúp Singh.	35. Bakhtáwar Singh.
Dhuhargí.	6. Prajanpál.	21. Prithi Singh.	36. Hindu Singh.
Rámpál.	7. Abhaipál.	22. Ugar Singh.	37. Nawal Singh.
Kánhrjí.	8. Kalián Singh.	23. Karan Singh.	38. Chhatar Singh,
Jalan Singh.	9. Harirdhaur.	24. Prithiráj.	39. Rámchandra Singh. (Rámpur).
Biranjí.	10. Luntkank.	25. Dharmángad.	
Chandují.	11. Ajít Singh.	26. Partáp Rudr.	
Ranmaljí.	12. Samhar Singh,	27. Brasinghdeo.	
Jodnaji.	13. Bírbrahm Singh.	28. Blán Singh.	
Sujají (Jodhpur) &c.	14. Harsinghdeo.	29. Rámsahái.	
Bíkají (Bikanír)	15. Jaisinghdeo.	30. Bírsahái.	
Lúnkaran.	16. Nihangdeo.	31. Kíratsahái.	
Jetsi (1526 A.D.) &c.			

Besides the Rámpur family there are two other branches of the old family Other branches of the Ráthors in the Central Duáb : those known as the Ráthors. Dhír Sál ki *sákhā* and the Khimsipur Ráo family.

The latter is of pure descent and is settled in parganah Shamsabad, in the Farukhabad district. Lakhmi Sen, a cadet of this branch, founded eight villages in parganah Azamnagar of this district--Kharsuliya, Nayagaon, Mangadpur, Pratáppur, Tusaiya-Malúk, Dhatingra, Pahárpur, and Kalúa Tilpur. The Sákha Dhír Sál is found in Azamnagar, Sonhár, and in Kuráoli in the Mainpuri district. Dhír Sáh, after the capture of Khor, advanced with his Ráthors through Azamnagar into Barna, driving the Bhars before him out of the latter parganah. On the marriage of his daughter, as stated elsewhere, he gave a *bávani* (52) of villages in the neighbourhood of Barna to his pandit, Pánde Rám. On his death, his sons Húgal Deo and Mal Deo pushed on into parganah Sonhár and expelled the Bhars, who only offered some little resistance to their progress. At the same time others marched southwards to Kuráoli, where they established themselves. Húgal Deo's descendants are still considerable landholders in Sonhár. One branch of them is known as the Mahúa Khera Chaudhris, but this distinction is of recent origin. They held but one village, Rámnagar, until the close of the last century, when they obtained the lease of two others, Nawáda and Ayár, from the Bangash Nawáb of Farukhabad. One of the family, Hindu Singh, distinguished himself on behalf of the British in the war with Holkar, and, in recognition of his services, two villages (Mahúa Khera and Muhammadpur) were given him in farm, and subsequently he obtained them as proprietor. This branch has since acquired one-half of Sonhár khás by purchase. The Ráthors of the parganah still talk of their "Sonhár ke beális gaon" and "Maláwan ke áthgaon," though they now hold proprietary rights in only 23 villages in that neighbourhood. The Kuráoli branch of the Dhír Sál Sákha is represented by Raja Lachhman Singh of Sujrai, the centre of the well-known Sujrai chaurási. Dhír Sáh was never married, and his children were the offspring of low-caste concubines : hence the Rámpur branch will neither eat nor drink with them. A branch of the Dhír Sál Sákha, of which Thákur Sawant Tilak and Khargjít Singh are the representatives, is settled in Sarauth in the south of parganah Azamnagar and possesses some villages there. The ruined forts of the Ráthors are found in considerable numbers in the south of the district. The largest is that of Garhiya Sílam. The fort of Sonhár itself was built by a Bangash tähśildár and never belonged to the Ráthors.

The Katiya, Katilha or Katya Thákurs possess proprietary rights in 34 villages in this district. They claim connection with the Katiya Thákurs. Chauháns, and say that Katya is only the name of their *al* or subdivision. This, however, is denied by the Chauháns, who admit no

connection with them. They say that they came from Nímrána, in the time of the Ráhor Rajas of Khor, in three bodies. The first took service with the Ráhors and settled in Lohári Khera in parganah Azamnagar, whence they spread over the neighbouring villages; the second expelled the Musalmán Korts from Aulái and occupied that parganah, where they are still to be found at Sháhbázpur; and the third body crossed the Ganges and settled in Pilwáwára in the Sháljahánpur district. The Azamnagar Katiyas eventually acquired a *báwani* of villages, and they have a tradition amongst themselves that the Bhatti Musalmáns of Bhargáen were once their elephant-keepers. In the time of Muhammad Khán, Bangash, some of these Katiyas became Musalmáns, with Kesri Singh of Angreya at their head. Kesri Singh took the name of Khán Bahádur Khán and became amil of Azamnagar under the Nawáb. He founded Aliganj, where his tomb still exists. His son Bakht Buland Khán was proprietor of taluka Jaithra, paying a revenue of Rs. 6,626 a year on twenty-three villages. Taluka Bhargáen was settled with Sudhán Singh for Rs. 10,211, and taluka Angreya, comprising thirty-two villages, with his son for Rs. 19,817. When Azamnagar came into the possession of the British, the talukas were broken up and were settled with the original proprietors, and the Angreya family is now in very poor circumstances. To this day Azamnagar is known amongst the people as "zila Katiya." The Katiyas give their daughters to Pundírs, Gauráhars, Tomars, Solankhis and Sikarwárs, and receive in marriage the daughters of Bais, Gaurs, Báchhals, Dhákaras, and Jangháras. The Katiyas are connected with the Katyárs, and they tell a curious story as to how they became separate clans. They say:—"We were a sept of Chauháns, and the Raja of Jalandhar, near Nímrána, in whose country we lived, wished all his subjects to bow to him. None of our people ever feared any one but the deity, and we refused to prostrate ourselves before the Raja. One day he invited us to a banquet, and in the middle of the passage, at the end of which the Raja was seated, were suspended several naked swords of surpassing sharpness. We still disdained to bend our necks and were cut by the swords in advancing: hence our names 'Katiyas.' The Katyárs stooped and so bowed to the Raja: hence their name, "*is liye ki unhon ne kat jáne se ár lí.*" Both clans came together to serve the Rajas of Khor, and it is because the Katyárs were dishonoured by bowing contrary to custom, that at the *Dasahra*, when the Raja of Rámpur holds his little court, he first receives the *nazars* of the Katiyas and then those of the Katyárs. Up to the present time the Katiyás do not intermarry with the Katyárs, nor the Katyárs with the Katiyas, though they eat and drink together. The Katyárs do not intermarry with the Chauháns except under rare circumstances, and then the Katiyas say it is because both contracting parties are utterly forgetful of their honour. The Katyárs only number 336 members, who possess proprietary rights in fifteen villages, all situated in parganah

Azamnagar. Their original settlements were in the villages of Azamnagar, Akbarpur Kot, and Kudesa.

Gaur Rajpûts are found in Barhola and Sanauri and other villages lying to the south-east of the Nidhpur parganah. They say

Gaur Rajpûts. that they came from Gadda Gâch Chakol in Rohilkhand under three leaders, Sangman or Sinhman, Sári and Bâri, to bathe in the Ganges near Barhola, which was then inhabited by Rawal or Kont Musalmáns and Brahmans. The Musalmáns were oppressing the Brahmans, who called in the Gaurs to aid them. Finding the Muhammadans intoxicated during the *Diwáli*, the Gaurs attacked them and slaughtered the whole assembly, men, women and children, and took possession of their villages. Sári Singh settled in Sarauli, thirty miles west of Farukhabad, where his descendants still hold twenty-four villages. Bâri Singh went to Bírpur, five miles north of Sarauli, where his descendants occupy a *chaurási* (84) of villages. Sangman remained at Barhola, where he gave the Brahmans one hundred bighas of land each free of rent. A curious custom still exists in commemoration of the assistance the Brahmans rendered in giving information of the time when the Gaurs should attack the drunken Konts. Whenever a marriage is contracted in Barhola, the Brahmans are entitled to a fee from the Gaurs known as the “*Khera patti ka hak*.” Sáli Singh, son of Sangman, had two sons : Sakána, who peopled Rajola Raja, Rahwára, Ranahti and Ráni Dámar ; and Bahári, who stayed in Barhola. Kadáli, the second son of Sangman, had also two sons : Rámsukh, who occupied Sanauri ; and Hasu, whose descendants hold nine villages in Farukhabad. Bahári had three sons : Amjári of Nagla Bíru ; Dhárak of Bakashai ; and Mungli, who remained at Barhola. The last had five sons, from whom and their descendants the *tolas* or wards of Barhola are named. For their services in the mutiny the Gaurs of Barhola received the village of Bhargáen in reward.

The family of Raja Dilsukh Rai, a Káyath of the Kulsarisht *got*, whose Raja Dilsukh Rai. liberality towards the local institutions of Eta is so well known, is of comparatively obscure origin. His father was farmer of eight villages, but lost them through speculation, and was compelled to leave the district to earn his livelihood. In 1813-14 A.D. he obtained employment on Rs. 300 a month in Sindia's service, which he held for many years. His son Dilsukh Rái entered Colonel Gardner's service as a land-agent and remained there until the death of Mr. W. James Gardner. He then invested his savings in the manufacture of indigo and progressed so as to be able to buy up a number of villages. In 1857 he rendered all the aid in his power to the British authorities and was rewarded with a *khillat* of Rs. 5,000 and estates paying a revenue of Rs. 15,000 a year, with the title of Raja Bahádur. He is now an Honorary Magistrate and one of the most

wealthy landholders in the district, and has devoted much of his income to schools, dispensaries, and other useful public objects.

The Sayyids of Márabra belong to the same family as those of Bilgrám in

Sayyids of Márabra.

Oudh and Bárha in the Muzaffarnagar district.¹

The tradition connected with their arrival in India is, in

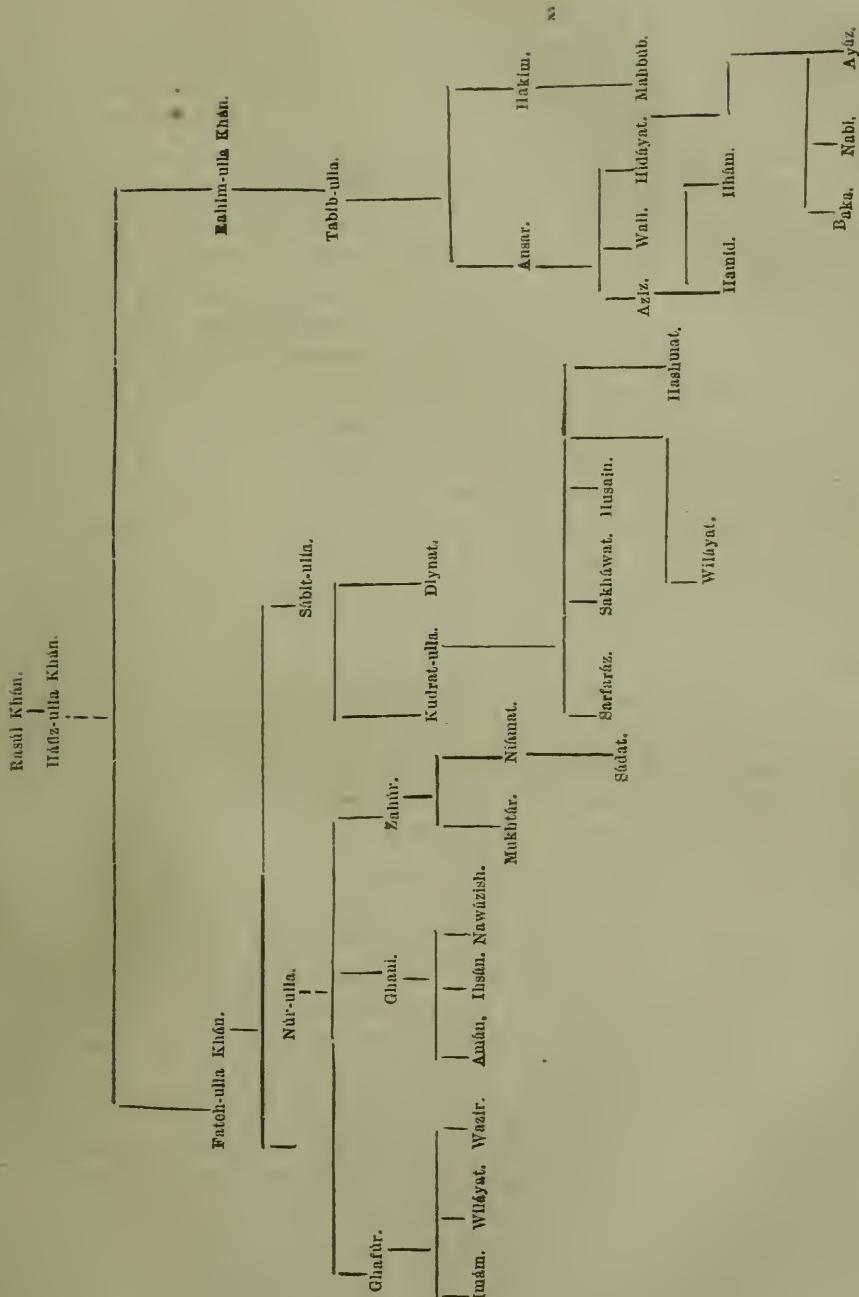
all the main points, the same as that given by the Sayyids of Jásath. The Márabra Sayyids say that their family originally settled at Daramwat near Madína, and removed thence to Wásit near Baghdád. S. Abul Farah emigrated from Wásit to Ghazni with his four eldest sons :—(1) S. Abul Faráz, (the S. Abul Fazl of the Muzaffarnagar tradition) ; (2) S. Abul Fazáil ; (3) S. Daúd, and (4) S. Muizz-ud-dín (the S. Najm-ud-dín Husain of the Muzaffarnagar tradition), but in what year is not known. Thence the three elder sons emigrated to India, where the emperor gave Tihapur, now in the Patiáli state, to S. Dáud, Chhatbanúr to S. Abul Faráz, and Kúndli to S. Abul Fazáil. A descendant of Abul Faráz named S. Muhammad Ghaus in 614 *hijri* (1218 A. D.) with the assistance of some Musalmán soldiers, expelled Raja Srí from Bilgrám and settled there. S. Abdul Jalil, a descendant of the Bilgrám Sayyids, came to Márabra in 1017 *hijri* (1608 A.D.), where the kánúngo, one Chaudhri Muhammad Khán, became his disciple and gave him some ground on which to build a house. He is said to have died there in 1661 A.D., and was buried in the ground near his house, where his tomb is known as that of the Mír Sáhib and is much resorted to. His son S. Sháh Ghaus succeeded him and died at Bilgrám in 1761 A.D. He was succeeded by Sháh Barkat-ullah, who built the Pemnagar Sarái in 1722 A.D., and was buried there in 1746 A.D. Shujáat Khán, an officer in the service of Nawáb Muhammad Khán, Bangash, of Farukhabad, built a handsome tomb over the grave of Barkat-ullah, which is still in existence. The shrine is endowed with a grant of twelve villages revenue-free to provide for its maintenance. S. Sháh Barkat-ullah had two sons : Sháh Al-i-Muhammad, the head of the branch known as the *bará sirkár* ; and Sháh Najábat-ullah, the head of the *chota sirkár*, or junior branch. The former died in Márabra in 1768 A.D., leaving two sons, Sháh Hamza and Sháh Hakkáni. The former died in 1802 A.D., leaving three sons : Al-i-Ahmad, known as the Achcha Sáhib, Sháh Al-i-Barkat or Suthra Sáhib, and Al-i-Husain or Sachcha Sáhib. Al-i-Ahmad died childless. Al-i-Husain settled in Kuat, in parganah Dilwar, in the Sháhabad district of Oudh, where his father-in-law, Núr-ul-Husain, Bilgrámi, had a *jágir*. He died in 1839 A.D. and was buried there. His sons, S. Muhammad Saíd and S. Muhammad Taki, died there. Al-i-Barkat died at Márabra in 1855 A.D. He left two sons :

¹ See Gazetteer, III. The date for the settlement in Bilgrám may be set down as the middle of the fourteenth century, the same as the settlement in Bárha, which was due to the same cause.

Al-i-Imám or Jumana Miyán and Al-i-Rasúl or Majle Miyán. Al-i-Imám had three sons: Aulád Husain, Ibn Imám, and Al-i-Muhammad. Al-i-Rasúl is now the leading representative of this branch of the family. Sháh Barkat-ullah's son, Sháh Najábat-ullah, died in 1794 A. D. He left two sons, S. Imám Sháh Gadha and S. Makbúl Alam, called Sháh Sondha. The former died in 1809 A.D. leaving two sons, Barkat Baksh, known as Bhikári Sáhib, and Hazrat Baksh, called Fakír Sáhib. The latter died in 1843 A.D., leaving one son, Muhammad Amír Sáhib, who died in 1873 A.D. Sháh Sondha died in 1817 A.D., leaving a son, S. Alam, known as Piyári Sáhib, who died in 1821 A.D., leaving two sons, S. Sultán Alam and S. Sáhib Alam. The former died childless in 1857 A. D., and the latter died in 1872, leaving three sons, S. Alam, S. Sháh Alam, and S. Makbúl Alam.¹ Since 1852, the affairs of the dargáh are managed by a committee of which the leading Sayyids are members. The first revenue-free grant that they received was that of two villages in parganah Bilrám bestowed upon Barkat-ullah by Muhammad Sháh in 1729 A.D. In 1772 the Bangash Nawáb granted them twelve villages in parganah Márahra, and in 1782 Sháh Alam gave in *altamgha* ten villages more, four of which lay in Bilrám and six in Márahra.

Bhái Khán Toya was a descendant of the Khail Jahád tribe, and in the time of Shahjahán came from Kábul to Rashídabad Afgháns of Sarái Aghat. near to Sarái Aghat, and settled in muhalla Chauk. Three sons survived him, Khizr Khán, Muhammad Khán, and Rasúl Khán, who founded three villages: Walipur, six miles west of Rashídabad; Khimani, twelve miles to the south-east, and Sarái Aghat. Subsequently Khimani fell to Muhammad Khán, Walipur to Khizr Khán, and Sarái Aghat to Rasúl Khán. Walipur was given in *jágír* by the Nawáb of Farukhabad to his wife, who dispossessed Khizr Khán's family, allowing them only fifty bighas in lieu of their proprietary rights, which they have never since succeeded in recovering. The greater portion of Sarái Aghat still remains with the descendants of Rasúl Khán, though in the time of Aurangzeb it was given in *jágír* to Nawáb Ilham-ullah Khán, son of Rashíd Khán, the justiciary of Mirza Amír Beg, governor of Kanauj, and was settled in 1701 A.D. The following tree shows the descendants of Bhái Khán, the founder of the Sarái Aghat family.

¹ The following gives the genealogy from Muhammad Rasúl to Al-i-Rasúl:—Muhammad, Fatima married to Hazrat Ali, Imám Husain, Imám Timál-ab-dín (Shahíd), Isa Saíd, Muhammad, Ali, Husain, Ali, Faid Sikandar, Amr, Saíd, Aliya, Husain, Daúd, Alu Faramasti, Abul Faráz, Abul Farah, Husain, Ali, Muhammad Sograh, Muhammad, Amír Husain, Násir Husain, Kásiin, Kamál Sháh, Bará, Mahru Sháh, Muhammad, Kutb-ul-dín, Ibráhím, Abdul Wáhid, Abdul Jalil, Ghaus Barkat-ullah, Al-i-Muhammad, Ilamza, Al-i-Barkat and Al-i-Rasúl.



All these names have the affix 'Ulla Khán.'

Ghulám Nabi Niyyázzái and his family are influential Pathán proprietors in Kádirganj, an important town lying close to the Ganges in the north-eastern corner of the district. The family chronicles relate that Kádirganj was formerly in the possession of Kónt Musalmáns, who were driven out by a predatory band of Tahla Rajpúts. The new owners lived by the plunder of boats passing up and down the river, and complaints were continually made to the Nawáb of Farukhabad regarding them, but with no result, until at length an account of their depredations reached Muhammad Sháh, the emperor of Dehli, who ordered Akl Khán, son of Bákál Khán, and Shujáat Khán, residents of Farukhabad, to proceed and chastise the plunderers. They arrived at Kádirganj and attacked the Rajpúts in their fort, then known as Chila Chaun, and completely defeated them, putting all prisoners to death without distinction of sex or age. Shujáat Khan remained there and built a strong fort of block kumkur on the site of the Rajpúts' fort, in which he erected a shrine, in memory of Abdul Kádir Jiláni, a saint and ancestor of his, in whose honour also he named the new town Kádirganj. The emperor was so pleased with Shujáat Khán's success and the arrangements made by him for the protection of traffic and travellers that he ordered that the revenue of 128 villages should be assigned to the Patháns to meet the expenditure for troops and the religious services of the shrine. A grant was also made to Shujáat Khán of Kádirganj itself, free of revenue. Sháh Alam continued to favour the family and gave them several villages in Farukhabad, so that at one time they held upwards of two hundred. Shujáat Khán took his patron's side in the war between the Nawáb of Farukhabad and the Rohillas, and fell in the battle of Dari. He lies buried within the fort. In the confusion that ensued many of the zamíndárs of the villages assigned to Shujáat Khán reasserted their rights, and on the cession to the British, proprietary rights were confirmed to the family only in Kádirganj and a few villages in its neighbourhood. The tree from Bákál Khán is as follows :— Akl Khán, Wáhid Khán, Bahádur Khán, Wali Khán, Ghulám Kádir Khán. The last had three sons : Ghulám Nabi Khán, Ghulám Rasúl Khán, and Gulsher Khán, the last of whom has a son, Kádir Sher Khán, and Ghulám Rasúl Khán has a son, Ali Sher Khán.

Zain-ul-abdín Khán, Chaudhri, a Nau-muslim of the Chauhán clan of Rajpúts, held large possessions around Bilrám, but, owing to extravagance and mismanagement, most of his villages have passed

Nau-muslims. into the hands of Chaudhri Muhammad Mansúr Khán of the same family. Ráo Mandan Singh, a convert from the Solankhi tribe, was proprietor of Mohanpur when it fell into the hands of the Farukhabad Nawábs, and to retain possession of their lands the family became Musalmáns. A long course of extravagance has also led to the alienation of most of the ancestral property of this family for default in the payment of the Government revenue. The Mohanpur estate

was sold by auction in 1210 *fasli* (1803 A.D.) and was purchased by one of the court officials, from whom Daúd Khán, the representative of an Afghan family long settled in the Aligarh district, purchased it in 1843. It is now in the possession of Hádiyár Khán, the grandson of Daúl Khán, and the descendants of the Ráo of Mohanpur possess but half of one village. Hulás Singh, a Brahman of Nadrai, is the son of Bhím Singh, a distinguished officer of Colonel Gardner's regiment. He enriched himself in the wars and left some good villages to his son. His statue, carved in Jaipur marble, is to be seen at Nadrai, as well as an immense bell, a trophy from the Burmese war of 1823, presented to him by his Colonel.

Diláwar Khán, an influential resident of Mohanpur, belongs to the Badgújar Mu-salmáns of Mohanpur.¹ The Palgújar Mu-salmáns of Mohanpur. The Badgújar clan of Rajputs, so well known in Bulandshahr, Aligarh, Muttra, and Bareilly.¹ Portions of the clan also settled at Fatehpur Síkri in the Agra district, and were called, from their place of residence, Sikarwar Badgújars. Narpat Singh, an ancestor of Diláwar Khán, married into a Chauhán family in Achalpal in this district, and took up his residence there, but afterwards removed to Mohanpur in 1803. The same year a son of Mohan Singh became a convert to Islám under the name of Muhammad Fath Mamír Klán, and through the influence of the Nawáb of Farukhabad was received with great favour. His son, Muhammad Diláwar Khán, is now a large landholder in this district, but is considerably involved in debt. He has issue, Rahím Sher Khan.

The largest landholders in the district, in recent times, were the Gardner family, founded by Colonel Gardner, a cadet of a noble family, who ran away from home and entered the Marhatta service, in which he highly distinguished and enriched himself. In the war with Nepál in 1815, when the incompetence of our generals was bringing disgrace on the British name, Colonel Gardner was offered command of the force destined to occupy Kumaon. In this expedition he was completely successful, reducing Almora, and in conjunction with his brother, the Hon'ble E. Gardner, putting an end to the war. He married a daughter of the royal family of Kachh (Cutch), and establishing himself at Chhaoni in this district, lived in princely splendour. By gift, purchase, or as farmer Colonel Gardner held a large portion of Eta, and was succeeded by his son, W. James Gardner, who ran away with a daughter of the king of Dehli, to whom he was subsequently married and who is still alive. Mr. W. Gardner died at Chhaoni on the 14th June, 1845, and was buried in the marble mausoleum there, beside his father. He

¹ According to local tradition the Badgújars came from Ajúdhya in Oudh to Saháwar and then settled in Bakhorgarh, whence they migrated to Anúpshahr and Burauli, driving out the Mewatis or Meos. From these places they spread over the surrounding districts. See under Bulandshahr, Gazetteer, III, 59.

left issue, Sulaiman Shikoh, commonly known as Múná Sahib ; James, *alias* Híngá Sahib ; William Lennis ; Sikandar Shikoh, and Jahángír Samuel ; but his own extravagance and the dissensions that arose among his children regarding the distribution of his property, combined with the utmost prodigality in his establishments, have alienated the noble possessions once belonging to the family. For ten and a half years preceding the mutiny the estates were mortgaged to a Farukhabad banker, and have since, in a great measure, passed away from the family. Ráni Damar, belonging to Kámrán Shikoh, son of Sikandar Shikoh, is now under the Court of Wards.

The tenures of land in this district are those common to the rest of the Duáb,

Tenures of land. zamíndári, bháyachára and imperfect pattiédári. By the last

is understood a tenure which, to a certain extent, combines the characteristic features of the first two, and is subject, in different estates, to various modifications. Its distinguishing peculiarity is that a large proportion of the lands is held in severalty and the rest remains undivided : that while the exclusive right of each proprietor to the proceeds of his separate land is the same as in a bháyachára village, the profits resulting from the undivided land are partitioned among the sharers by account as in a pure zamíndári holding. In other instances where the proprietors' seer is comparatively limited, the most common practice is to apply the whole (or such portion as is necessary) of the collections from the cultivators for the common lands to the payment of the Government revenue and to appropriate the produce of the seer lands as profit, or when these collections are insufficient to satisfy the Government demand, the remainder is realized by a báchh (or dhára as it is called in this part of the country) on the proprietary seer. There are endless modifications and differences, which it is equally useless and impossible to enumerate. The following statement shows the numbers of each class as found at the recent settlement, giving for the whole district 978 zamíndári estates, 162 perfect pattiédári, 356 imperfect pattiédári, and only 3 bháyachára estates :—

Parganah.	Zamíndári.			Perfect pattiédári.			Imperfect pattiédári.			Parganah.	Zamíndári.			Perfect pattiédári.			Imperfect pattiédári.			Bháyachára.
Nidhpur	56		15		43	Saháwar Karsána...			108		19		11						...
Fauzpur	45		6		6	Patiáli ...			37		11		26						...
Aulái	18		11		7	Barna ...			16		3		16						...
Pachlána	23		2		13	Azamnagar ...			107		20		87						2
Bilrám	82		12		21	Somhár ...			16		11		7						...
Sorón	22		10		11	Márahra ...			154		6		21						...
Sirhpura...	...	75		7		35	Eta Sakít...			219		19		52						1

Thákurs of the Gaur, Bais and Solankhi clans are still the prevailing castes among the proprietors. To the west, in the duáb between the old Ganges and the Káli, Thákurs still hold ground; Gaur and Bais in Bilrám, Pachlána, and Soron; Caste and relative strength of the proprietary community.

Solankhis in Saháwar-Karsána and Sirhpura, and Katiyas, Katyárs and Ráthors in Azamuagar. They have now been largely dispossessed, but they still preponderate in four parganahs, Bilrám, Pachlána, Sirhpura and Azamnagar. Of the rest, Brahmans hold the greater part of Soron and Barna, and Musalmáns, principally two wealthy talukadárs, own the bulk of Saháwar-Karsána. To the south of the Káli, Chauháns originally owned all Eta-Sakít and Márahra and Ráthors owned Sonhár. In spite of frequent transfers these clans still preponderate, usually however without minute subdivision of property, numerous communities being quite exceptional. The following table gives the number and caste of the proprietors and the area held by each caste in each parganah:—

Parganah.	Thákur.		Brahman.		Katyáth.		Baniya.		Mahájan.		Káchhi, Káhár.	
	Number.	Area in acres.	Number.	Area.	Number.	Area.	Number.	Area.	Number.	Area.	Number.	Area.
Nidhpur, ...	923	4,068	234	6,762	279	10,520	9	805	63	39,7	...	...
Faizpur, ...	103	8,619	7	2,471	46	1,880	6	571	2	235	1	98
Aulái, ...	86	12,770	47	995	34	7,036	9	2,901	4	2,514	52	1,732
Pachlána, ...	98	16,391	1	496	13	1,496	1	212	...	...	...	...
Bilrám, ...	218	13,042	30	3,118	19	8,497	16	4,649	3	286	...	...
Soron, ...	253	9,047	144	11,133	44	8,090	5	1,098	...	...	1	26
Saháwar, ...	187	9,510	366	7,961	62	5,108	32	3,054	6	630	8	292
Sirhpura, ...	429	24,782	247	6,275	40	3,407	23	2,569	23	5,847	...	...
Patiali, ...	830	15,925	5	4,181	258	14,646	...	...	9	1,588	...	...
Barna, ...	87	4,493	240	7,716	29	4,753	...	...	...	...	...	...
Azamnagar, ...	2,235	91,022	674	20,054	111	12,641	6	1,889	35	3,731	32	567
Sonhár, ...	169	15,910	18	1,044	47	3,943	8	320	1	62	...	...
Márahra, ...	790	59,915	88	7,385	18	8,784	139	14,455	7	793	12	1,812
Eta-Sakít, ...	675	57,309	195	23,191	46	41,671	25	5,072	...	...	...	...
Grand Total,	6,583	402,803	2,296	102,782	1,046	122,465	279	37,095	153	19,698	106	4,027
Proportional percentage to total district, ...	49	42	17	11	8	13	2	4	1	2	...	...

	<i>Lodha.</i>		<i>Ahér.</i>		<i>Chamār, Sc.</i>		<i>Musalmán.</i>		<i>European.</i>		<i>Total.</i>	
	Number.	Area.	Number.	Area.	Number.	Area.	Number.	Area.	Number.	Area.	Number.	Area.
Parganah.												
Nilhpur, ...	...	...	6	872	3	1,966	278	16,225	9	2,414	1,804	17,69
Faizpur, ...	3	66	68	3,842	...	75	7,326	6	6,396	317	31,504	
Aulai, ...	...	...	...	...	9	778	12	321	3	1,994	256	31,041
Pachhlána, ...	...	...	...	...	...	...	20	7,042	...	...	133	25,637
Bilrám, ...	1	342	49	1,400	4	2,487	180	28,46	19	8,874	49	66,155
Sorón, ...	...	...	...	...	...	...	16	1,829	...	...	463	26,223
Saháwar, ...	13	1,510	4	73	...	...	313	45,642	1	451	992	74,531
Sirhpura, ...	...	...	9	597	3	61	39	15,426	...	...	813	58,957
Patiáli, ...	...	...	13	363	...	...	240	5,019	...	...	855	41,762
Barna, ...	...	75	5,474	...	...	3	2,137	...	...	...	434	24,573
Azamnagar, ...	...	217	4,457	2	62	245	30,174	...	...	3,557	161,100	
Souhár, ...	2	78	2	114	1	19	5	436	...	...	23	21,926
Márahra, ...	80	615	197	4,956	3	217	321	28,163	2	1,426	1,700	128,023
Eta, ...	126	4,476	342	13,704	...	...	53	14,947	3	4,184	1,465	164,554
—	—	—	—	—	—	—	—	—	—	—	—	—
Grand Total,	225	7,087	982	35,852	26	5,590	1,750	203,177	43	25,789	18,531	966,615
Proportional percentage to total district, ...	2	1	8	4	...	1	13	21	...	3	100	100

Mr. Ridsdale, the Settlement Officer, says that details of the transfers of proprietary right during the currency of the past settlement cannot be ascertained with any degree of accuracy. The kámungo registers are so very defective that of a very large number of transfers no details can be obtained, the entries showing frequently neither the amount of the share nor the price paid. He writes:—"The total number of transfers can never be ascertained with any approach to accuracy. The registers in former days were kept with very little care, and even now transfers undoubtedly occur which are never recorded at all. The amount of the share transferred is frequently not specified and often cannot be ascertained, the transfer being merely of undefined total rights and interests. The main objection, however, to accepting the existing returns is that the price of the transfer even when specified is frequently altogether nominal: a largely exaggerated price is continually entered to prevent claims to pre-emption, and a transfer is frequently the closing transaction of a series of other accounts by which the recorded price is determined, and not by the value of the land. Lastly, no distinction can be made between transfers of shares totally unencumbered and those burdened with heavy liens. So many circumstances, in short, may attach to the transfer which may render the recorded price little indication of the actual value that an average deduced from transactions governed by such various and

indistinguishable conditions seems of very small intrinsic utility." Wherever materials worth recording exist they are summarised in the parganah notices. It may, however, be taken as ascertained that the value of land has undoubtedly risen since the last settlement, and that ordinary land is at present worth about fifteen years' purchase on the land-revenue assessed. The following statement gives the official returns of transfers for the years 1860-61 to 1873-74, and may be accepted as tolerably correct :—

Year.	UNDER ORDERS OF COURT.				BY PRIVATE TRANSFER.				
	Sale.		Number of cases, Rs.	Number of other cases, Aggregate revenue of property transferred.	Sale.		Succession, number of cases.	Mortgage, number of cases.	
	Number of cases,	Aggregate revenue of property transferred.			Number of cases.	Aggregate revenue of property transferred.			
1860-61, ...	148	43,295	147	295	140	60,60	305	160	605
1861-62, ...	84	19,904	96	1,0	135	65,524	89	173	637
1862-63, ...	95	23,893	34	129	90	31,70	501	257	848
1863-64, ...	107	27,759	18	188	115	67,693	421	176	712
1864-65, ...	87	2,742	57	144	111	10,303	423	303	637
1865-66, ...	72	1,512	44	116	112	2,882	420	151	683
1866-67, ...	103	5,42	79	182	94	5,515	357	163	614
1867-68, ...	75	3,189	4	15	87	4,50	254	184	565
1868-69, ...	72	5,612	89	161	99	3,024	474	213	786
1869-70, ...	62	2,123	60	122	112	4,399	286	117	515
1870-71, ...	87	3,047	186	23	92	11,760	480	122	694
1871-72, ...	127	4,601	61	188	116	9,142	484	247	847
1872-73, ...	132	4,590	26	158	153	5,367	533	252	938
1873-74, ...	103	5,326	23	126	111	633	733	323	680

By the census of 1872, the population showed 26,496 landholders, 403,837 agriculturists, and 273,152 non-agriculturists. From

Classes of cultivators.

the subjoined table it will be seen that tenants with rights of occupancy and holding free of rent number 80,634 souls, of whom tenants with a right of occupancy number 71,459 souls, holding 379,651 acres, and tenants holding rent-free lands number 9,175, holding 10,762 acres, giving together an average holding of about five acres. There are 32,859 tenants-at-will, holding 129,732 acres, which gives an average holding of a little under four acres, while proprietors cultivating their own seer land number 13,531, occupying 99,184 acres, which gives an average of nearly seven acres to each. The total cultivated area here accounted for, amounting to 619,329 acres, is divided amongst 127,024 holdings, giving an average of 4.9 acres to each. The proportion of the cultivated area of the district held by tenants with right of occupancy is, from the above figures, 64 per cent., by tenants-

at-will 21 per cent., and by small proprietors who occupy and cultivate their own lands without either a landlord above them or a sub-holder below them is but 15 per cent. The following statement shows the distribution of the area amongst each class:—

Farganab.	<i>Ser or cultivating proprietors.</i>		<i>Tenants with a right of occupancy and rent-free.</i>		<i>Tenants-at-will.</i>	
	Number	Area.	Number.	Area.	Number.	Area.
			Acres.	Acres.		
Nidhpur, ...	1,804	11,294	8,277	3,796	4,582	9,924
Faizpur, ...	317	2,636	2,383	11,537	1,166	5,584
Aulai, ...	256	2,390	1,715	10,655	1,072	5,945
Pachlana, ...	133	2,920	1,037	8,951	1,118	5,299
Bilram, ...	489	6,197	3,194	26,971	3,203	21,340
Sorun, ...	43	3,216	2,073	12,67	1,093	4,188
Sahawar, ...	992	6,564	6,541	41,743	2,281	11,450
Sirhpura, ...	813	6,780	5,924	27,926	2,075	8,283
Patiiali, ...	855	5,344	2,868	15,093	2,340	6,146
Barna, ...	434	3,824	1,527	9,728	893	5,284
Azamnagar, ...	3,557	21,554	23,547	72,581	6,039	15,915
Sonhara, ...	253	2,276	2,142	8,753	970	3,528
Marahra (khalisa), ...	1,649	9,794	6,485	48,369	2,362	13,823
Ditto (muafi), ...	51	573	232	2,306	291	850
Eta-Sakit, ...	1,465	13,912	12,689	60,739	3,374	12,133
Total, ...	13,531	99,184	80,634	390,413	32,859	129,732

The cultivators of rent-free patches mentioned above pay a cash rent of Rs. 1,308 only. Where *batai* rents, or by division of produce, exist, the rule in irrigated land is one-third and in dry land is one-half the produce to the *zamindars*. In addition to this, one ser per maund is taken to cover village expenses and the accountant's fees. Where money rents prevail, a cess of half an anna in the rupee is levied for the same purposes. In some villages the landholders pass on to their tenants the whole of the ten per cent. cess, and levy other unauthorised cesses, such as a load of fodder and a net (*pasi*) full of chaff from every threshing-floor at harvest time.

The approximate number of landless unskilled labourers in this district must be close upon 40,000. These however must be divided into two classes: (1) the regular day-labourer who works all the year round and whose numbers are estimated at 12,000; and (2) the irregular labourers or harvesters. These latter are principally of the Chamár caste. The wages of the regular farm labourers varies from Rs. 2 to Rs. 3 a month, generally paid in kind, but sometimes in money and at special seasons

they get perquisites which raise their wages to the level of that received by the irregular labourers.

In the *Tardá* tract the principal cultivating classes are the dispossessed old cultivating castes, proprietary communities of the Gaur, Bais, and Solankhi clans, with their relatives and dependents, and Ahírs, Lódhás, and Muráos, those with occupancy rights being largely in excess and holding nearly 60 per cent. of the total cultivation. To the west, between the Búrh Ganga and the Káli, the chief cultivators, besides the existing and former Rajpút proprietors, are Lódhás, Brahmans, Káchhis, Chamárs, and Ahírs, amongst whom hereditary tenants hold 60 per cent. of the cultivation. In the tract south of the Káli, Lódhás, Ahírs, and Káchhis predominate. Thákurs, as a body, number 14,880, or 13 per cent. of the whole cultivating community, numbering 113,493 souls, which were distributed as follows at settlement :—

Name.	Number.	Percentage.	Name.	Number.	Percentage.	Name.	Number.	Percentage.	Name.	Number.	Percentage.	Name.	Number.	Percentage.
Thákur,	14,880	13	Baniya ,	444	..	Kahár,	2,703	3	Garariya,	3,593	3	Sweeper,	1,203	1
Brahman.	16,941	15	Mahájan	427	..	Lodha	14,494	13	Carpenter	1,712	1	Musál-mán.	6,426	6
Káyath,	2,064	2	Káchhi,	14,103	13	Ahír,	12,865	11	Chamár,	9,130	8	Others,	12,500	11

Of the total cultivated area at settlement, amounting to 619,329 acres, payments in cash were made for 594,602 acres, amounting to Rents.

Rs. 14,11,876, and 24,727 acres only paid rent in kind.

The rent-rates of the settlement under Regulation. IX. of 1833, for some of the parganahs, were as follows according to the conventional classification of soils :—

Parganah.	<i>Bára.</i>		<i>Manjha.</i>		<i>Barha.</i>	
	Irrigated.	Unirrigated.	Irrigated.	Unirrigated.	Irrigated.	Unirrigated.
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
Saháwar	6 12 11	2 10 2	5 4 4	2 13 2	3 15 3	1 5 1
Karsána	6 9 5	2 10 2	4 13 4	1 15 7	3 1 2	1 1 7
Éta	7 7 5	3 4 8	5 4 4	2 10 2	3 8 2	1 5 1
Sakít	7 0 5	3 1 2	5 4 4	2 10 7	2 10 2	1 1 7
Sirhpura	6 9 5	2 10 2	4 6 3	1 15 7	3 1 2	0 15 9
Márahra	3 3 0	4 9 6	6 3 0	2 11 6	2 7 0	1 2 0
Fachlána	8 5 4	4 2 6	5 11 2	2 8 4	2 11 10	0 14 0

The average assumed rent-rates at the present settlement show a considerable increase, perhaps due to a more minute subdivision of soils and more extended inquiries. They were as follows in six parganahs¹ :—

Parganah.	GAUHÁN.			MATTIYÁR.			DUMAT.			BHÚR.			TARÁI.		
	First class.	Second class.	Third class.	Irrigated.	Dry.	First class irrigated.	First class dry.	Second class irrigated.	Irrigated.	Dry.	First class.	Second class.			
	Rs. a. p.	Rs. a. p.	R.a.p.	Rs.a.p.	Rs.a.p.	Rs.a.p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	R. a.		
Saháwar-Karsána.	7 14 0	6 9 6	5 2 6	3 11 0	2 9 0	4 12 6	3 7 0	3 7 0	2 10 0	1 8 0	4 12 0	3 14			
Eta-Sakít,	10 11 0	8 4 0	6 5 6	3 12 6	2 10 0	5 0 0	4 0 0	2 12 0	2 3 0	1 2 6	...	3 14			
Sirhpurá ²	8 10 11	6 10 11	5 0 0	...	2 12 6	...	3 14 10	...	2 8 7	2 0 7	4 4 2	14			
Márahra ...	8 0 0	5 4 0	...	...	...	5 4 0	2 10 0	...	3 15 0	1 5 0	...	...	
Pachlána and Soron.	8 0 0	5 4 0	...	4 0 0	2 10 0	4 0 0	2 10 0	...	2 10 0	1 5 0	...	...	

Taking the total area held by each class of cultivator for which he pays a real or nominal rent in cash, the rates paid by the different classes per acre in several of the parganahs are as follows :—

Class of cultivator.	Nidhpur.		Pachlána.		Eta-Sakít.		Saháwar-Karsána.		Azamnagar.		Soron.		Bara.	
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.				
Seer-holders	1 8 7	2 7 7	2 7 10	1 7 0	1 7 5	1 6 7	1 9 7						
Hereditary tenants	2 2 6	2 12 7	2 15 6	2 4 0	2 1 4	2 5 2	1 12 6						
Tenants-at-will	1 10 7	3 7 8	3 8 9	2 11 0	1 15 3	3 4 5	1 12 4						

The variation in the rates of rent is very curious and hardly admits of explanation, unless that perhaps in some cases the tenants-at-will are of the same

¹The statistics for the remaining parganahs will be found in the parganah notices.

²The dry bhár in Sirhpura refers to first class bhár only; second class dry was Re. 1·0·6 and irrigated was Re. 2·0·6; see further parganah notices.

caste and family as the proprietors, and even this will hardly meet the difficulty in the large parganah of Azamnagar.¹

One cause for the abnormal lowness of rents in this district may possibly be Mr. Edmondstone's influence. He writes:—“The prop-

**Causes for lowness
of rents.**

prietors have been informed that they have no right to interfere with the rates of hereditary cultivators, which are

fixed and unchangeable, and have been directed in all cases of contemplated change in the rates of rent paid by tenants-at-will to give information to the tahsildár of the parganah ; and it has been provided that they shall not, without observance of this process, be entitled to sue in a summary suit for the amount.” But this influence can only have extended to a portion of the district, and we have to look elsewhere to the true causes of the lowness of the letting value of land. I think that these are correctly pointed out by Mr. Ridsdale to be, *firstly*, the great preponderance of tenants with a right of occupancy who are either ousted proprietors or descendants of the old landowners, or related to those in possession or dependents in some way on them ; *secondly*, the incidence of the land-revenue has been so light that it was not found necessary to pass any great portion of the burthen on to the tenants, and whenever the rent-roll was found insufficient, the State demand was lowered at the revisions made by Messrs. Cocks and Wynyard ; *thirdly*, from the large margin of culturable waste existing at settlement and still unexhausted which afforded a readier and more popular resource for increase of income than enhancement of rent ; *fourthly*, from the population not yet having reached the limit where competition for land would begin to be appreciably felt. Whilst rents have remained stationary, population has multiplied, the value of the land and its produce has increased, capabilities for irrigation have been introduced which never existed before, and the time has now come when rents must be raised. The enhancements that have already taken place indicate a rise of thirty per cent. in the rental, and between twenty and thirty per cent. may be looked to as the average potential enhancement consequent on the announcement of the new revenue.

It is generally admitted that up to the commencement of the recent revision of settlement rents had not been enhanced from 1838 more

Enhancement. than twenty per cent. Since the assessments of the present

settlement have been given out (1870 to 1873), a general enhancement has taken place both through the courts and by private arrangement. In Nidhpur, Patiáli, and Barna the rents have been increased for the most part by private arrangement, each cultivator in a village undertaking to pay an enhanced rate of two or three annas in the rupee. The following statement shows the

¹See also Mr. A. Colvin's memorandum on the revision of land-settlements, page 55, and Appendix 1, 125.

enhancements before and after the announcement of the assessments up to the end of 1872 :—

Parganah.	BEFORE ANNOUNCEMENT OF ASSESSMENT.										AFTER ANNOUNCEMENT OF ASSESSMENT.									
	Area enhanced.		Old rent.		New rent.		Area enhanced.		Old rent.		New rent.		Area enhanced.		Old rent.		New rent.			
	By decree.	By consent.	Rent.	Rent.	Rate.	Rent.	Rate.	Rent.	Rent.	Rate.	Rent.	Rate.	By decree.	By consent.	Rent.	Rent.	Rate.	Rent.	Rate.	
			Rs.	Rs. a. p.		Rs.	Rs. a. p.								Rs.	Rs. a. p.		Rs.	Rs. a. p.	
Nidhpur, ...	29	71	199	1 15 10	261	2 9 9	31	1,596	1,172	6 419	2 5 1	9,219	3 5 3	44						
Faizpur, ...	312	56	773	2 1 7	1,037	2 13 1	34	625	27	2,135	3 4 5	2,767	4 3 11	95						
Aulai, ...	79	139	970	4 7 2	2,148	5 11 7	29	981	309	4,011	3 1 9	5,591	4 5 6	23						
Pachána, ...	6	...	23	3 13 4	40	6 10 8	74	80	118	1,044	5 4 4	1,301	6 9 4	72						
Bilram, ...	13	38	68	1 5 4	122	2 6 3	79	2,444	1,447	10,981	2 13 2	15,884	4 1 1	29						
Soron, ...	3	83	257	2 15 10	296	3 7 1	15	153	680	2,057	2 7 6	2,624	3 2 5	66						
Saháwar, ...	1,649	110	3,882	2 3 4	5,689	3 9 9	46	2,516	2,422	13,373	2 11 2	17,753	3 9 6	43						
Sirhpura,	64	62	244	1 14 11	346	2 11 1	42	...	...	...	...	...	...	...
Patiáli, ...	6	...	13	2 2 8	22	3 10 8	69	9	9	38	2 1 9	56	3 1 9	81						
Barna, ...	...	...	...	...	...	...	...	1,026	124	1,951	1 9 10	3,293	2 11 6	69						
Azamgarh, ...	356	141	1,125	2 4 0	1,505	3 0 2	34	1,509	605	4,585	2 2 8	6,819	3 3 7	78						
Sohnáti, ...	205	...	314	1 8 6	444	2 2 8	41	549	52	1,810	2 13 11	2,918	4 9 11	44						
Márahara ...	922	422	3,98	2 15 5	5,38	4 0 0	35	8,774	4,939	43,937	3 3 3	70,373	5 2 10	6						
Kia ...	2,335	97	7,585	3 1 11	14,254	5 13 11	38	...	...	...	...	...	...	...
Total ...	5,979	1,222	19,435	...	30,674	...	...	20,322	1,934	92,806	...	1,38,608	...	...				

Mr. James writes :—“ There is nothing that strikes one in coming from a

Material condition of the wealthy district like Meerut more than the comparative poverty of the cultivators in this district. In

Meerut, where there are so many *bháyachára* tenures, the members of the proprietary body cultivate on easy terms what is not their seer, while in this district large proprietors prevail.” Mr. Hobart thinks that on the whole the cultivators of Eta are “ in better circumstances, finer men, better clothed and better fed than they are in Banda, Basti, or Mirzapur.” No doubt there are a few landlords who, “ too indolent themselves to manage their estates, let them out to the highest bidder, who by every means in his power worries and racks rents the tenants to the verge of desperation. The landlord looks complacently on, flattering himself that he will get his money without trouble, and trying to make himself believe, if he is not too lazy to think at all, that it is the contractor, and not himself, who is driving the cultivators mad, while the contractor, without heart or honesty, persists in making his commercial speculation pay at all hazards.” Though the evil exists, the remedy is difficult without

Percentage of enhancement.

endangering the principles of liberty of action allowed to landholders in every country. There has been a general rise in prices since the last settlement, much higher than the rise in rents. Cultivators, as a rule, obtained any land which they took into cultivation at rates very little higher than that which they already gave for similar land in their possession, so that on the whole the profits arising from the rise in price of agricultural produce accrued as a rule to the actual cultivators, and not to their landlords, and only where both characters were combined in the same individual were the landlords benefitted. The result of this has been that the agricultural body as a class are well off, though perhaps not in such good circumstances as the same class in Meerut, owing to the want of irrigation and inferiority of the soil. There is still, however, a large amount of indebtedness to the village money-lender, though the people, as a rule, appear well fed, well clothed, and well housed. The number of ornaments worn by females at fairs and the good clothes they wear may also be taken as evidence of comparative prosperity and comfort.

Mr. James alludes to the absence of village temples when compared with the Meerut district as indicative of the comparative poverty of the cultivating classes in Eta. According to him "temples are rarely found in even the largest agricultural villages, and a mound of earth at the foot of a pípal tree suffices for a place of worship. While in Meerut, on the other hand, go where you will, you find a well-built temple in excellent repair." No doubt this fact shows either a more lax observance of religious duties or an inability to construct houses of worship, and perhaps a combination of both may be the true cause of this singular absence of temples in the Eta villages. Two classes of the population have undoubtedly suffered, and those are the weavers and cloth-printers, who usually combined the exercise of their trade with agricultural pursuits. The Chhípis or cloth-printers of the Páihán village of Sarái Aghat were once a wealthy class, as the ruins of the tombs of their ancestors show. Since the introduction of English calicoes they have lost their custom and have now sunk to the level of the labouring class in common with their fellow-workmen in nearly every district in these provinces. This is not due to any local causes affecting the Eta district alone, but is the general result of commercial competition everywhere.

Thirty *pukka* bighas, or nearly nineteen acres, would popularly be called a large holding; 12½ acres, or twenty *pukka* bighas, a middle-sized holding, and half of that a small holding.

Size of holdings. The total area of cultivation distributed per plough throughout the district would give an average of a little over nine acres, while the actual average holding is only about four acres. Mr. Hobart calculates the profit from wheat cultivation at Rs. 26-4 per acre, and the profits of four acres under various crops at Rs. 78-12, or about Rs. 6-8 a month. On this a cultivator would have to support

himself and his family, provide against evil times, and pay interest for advances as well as for implements and plough-cattle. The calculation appears to be over-sanguine, as it is only the best land that can afford wheat crops, and no allowance is made for bad seasons. Mr. James gives the average value of the produce of five acres at Rs. 3 a month; a four-acre holding would therefore bring in only Rs. 2-7 a month, a sum on which an ordinary family of cultivators could hardly live. It would therefore be safer to take one rupee an acre all round as the cultivator's monthly share of the profits of the land he tills.

Wages. Cash wages of workmen for several years are given in the following table:—

	1850.	1858.	1860.	1862.	1865.	1868.	1872.
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
Carpenters, ...	0 2 0	0 2 6	0 2 6	0 3 0	0 3 6	0 4 0	0 4 0
Masons, ...	0 2 6	0 2 6	0 2 6	0 2 6	0 3 0	0 3 6	0 4 0
Agricultural labourers, ...	0 1 0	0 1 6	0 1 9	0 1 9	0 2 0	0 2 0	0 2 0
Building labourers, ...	0 1 3	0 1 6	0 1 6	0 1 6	0 1 9	0 1 9	0 2 0
Water-carriers, ...	0 2 0	0 2 0	0 2 0	0 2 0	0 2 0	0 2 0	0 2 0
Tailors, ...	0 3 0	0 3 0	0 3 0	0 3 0	0 3 0	0 3 0	0 3 0
Porters, ...	0 1 3	0 1 3	0 1 6	0 1 6	0 1 9	0 2 0	0 2 0
Kahárs, ...	0 2 6	0 3 0	0 3 0	0 3 0	0 4 0	0 4 0	0 4 0
Blacksmiths, ...	0 2 0	0 3 0	0 3 0	0 3 6	0 4 0	0 4 0	0 4 0

As a rule, however, money payments are not made to village smiths and carpenters. Each plough pays 15 sers of grain at each harvest to the carpenter and blacksmith. Again, when a man first uses a new plough he pays five sers of grain (*akhat*) to the smith and carpenter. So also a smith gets a rupee (*kárihak*) from any member of a wedding procession who wants iron-work of any kind done, no matter how trifling it may be. At the *kolhu* or sugar-pressing season the carpenter in some places gets Rs. 2, a *bheli* of *gúr* weighing $2\frac{1}{2}$ sers, and a *ghará* full of juice per sugar press; in other villages he gets one-fortieth of the produce of each press. The village potter also gets ten sers of grain at each harvest from each plough, and the village washerman (*dhobi*) the same. The sweeper, too, is entitled to five sers of grain from each cultivator after each harvest, and this pittance is eked out by his wife's fees, who is usually the village midwife, and receives from half to one rupee and a *chúdar* or garment from each woman she attends.

The wages of the agricultural labourer vary with the season and the quality

Wages of agricultural labourers. labourer gets $2\frac{1}{2}$ sers of grain¹ per diem, and those ac-

tually sowing (*jholi*), receive half a ser more than the rest, called the '*god ka andj*,' from the grain² being held in their *chaddars*. At weeding time (*narái*) the

¹ Called *unyári* in this district. ² In Meerut, the word 'god' in this expression is derived from 'godna,' 'to prick'; here it is derived from 'god,' 'lap.'

wages are $1\frac{1}{2}$ annas worth of grain per diem. At harvest time (*lái*) the wages are either five sers of grain per diem, here called *dabiya* or *múntha*, or one sheaf (*púla*) on every twenty sheaves reaped. The former mode of payment more commonly obtains in the *kharif* and the latter in the *rabi*. Cotton-picking (*binái*) is commonly done by women or children, who usually receive, for the first fifteen days, a one-eighth share of the cotton picked : after fifteen days, on the field becoming generally ripe, one-tenth of the produce, and when most of the cotton has been picked one-eighth. Where a *kolhu* or sugar-mill is worked by labourers only, they get between them a one-thirteenth share of all the produce, and for their work at the threshing-floor each labourer receives one ser from each maund of grain collected in the pile (*rás*). This fee is called *thápa* in Eta. Besides picking cotton, women and children are employed at harvest and sowing time, but not to any great extent, and there is no established rate for their labour as there is in Meerut, where the industrious Jánís and their children are so numerous. Generally a woman gets one anna and a child three pice a day.

Prices have risen considerably during the last thirty years, and bid fair to continue to rise to some extent. In parganah Azamnagar

the general average rise in the price of all crops has been 37·4 per cent. between 1833-56 and 1857-71. In parganah Saháwar-Karsána the difference between the prices ruling in 1841 to 1850 and those ruling between 1861 to 1870 amounts, on a general average for all crops, to a rise of 84·1 per cent. In Sirhpura the general average rise between 1845-53 and 1862-70 has been 86 per cent. In Eta-Sakít, however, the general average advance between 1843-52 and 1863-72 has only been 21 per cent. In the data from which these figures have been derived we have materials for determining the prices which may be relied upon. In Azamnagar the comparative average market prices of the principal staples in the periods from 1833 to 1856 and from 1857 to 1871 were taken from the average of each year's prices given in the Baniyas' books in the three principal markets of the district :—

Prices in Parganah Azamnagar.¹

Average price per rupee in	Wheat.	Barley.	Gram.	Cotton.	Joár.	Bájra.	Maize.	Rice	Sugar-cane.
1833-56	36 $\frac{1}{2}$	53 $\frac{1}{2}$	41 $\frac{1}{2}$	19 $\frac{1}{2}$	46 $\frac{1}{2}$	49 $\frac{1}{2}$	39 $\frac{1}{2}$	20 $\frac{1}{2}$	21 $\frac{1}{2}$
1857-71	28 $\frac{3}{4}$	39 $\frac{1}{2}$	31	12	33	32 $\frac{1}{2}$	49 $\frac{1}{2}$	16	14 $\frac{1}{2}$
Increase per cent.	26·1	33·9	33·0	60·4	37·1	50·0	24·3	27·3	45

In Saháwar-Karsána the figures were also taken from the books of the principal Baniyas or grain-dealers in three of the markets of the parganah.

¹The prices are given in sers of 2·057 lbs. avoirdupois for the rupee.

Prices in Parganah Sahdwar-Karsána.¹

Grain.	1841-1850.			1851-1860.			1861-1870.			Increase in price per cent. between 1841-50 and 1861-70.
	Per rupee		Cost per maund.	Per rupee		Cost per maund.	Per rupee		Cost per maund.	
	Srs.	c.	Rs. a. p.	Srs.	c.	Rs. a. p.	Srs.	c.	Rs. a. p.	
Wheat,	42	6	0 15 1 2	38	6	25	2	1 9 5 6	68 6	
Barley,	64	3	0 9 11 6	63	13	42	11	0 15 9 0	50 5	
Gram,	47	0	0 13 7 4	45	9	28	2	1 6 9 1	6 1	
Cotton,	23	0	1 11 9 9	18	2	10	3	3 14 9 8	125 7	
Joár,	51	2	0 12 6 2	25	9	35	2	1 2 2 6	45 5	
Bájra,	57	0	0 11 2 7	45	11	29	3	1 5 11 1	95 3	

The general result gives an average of Rs. 5-10-3 per maund all round for the years 1841-50 and Rs. 10-6-2 per maund for the years 1861-70. In Sirhpura the prices were taken from the zamíndárs' and Baniyas' books in four of the principal market-towns in the parganah, and show an even more remarkable rise.

Prices in Parganah Sirhpura.

Grain.	1845-53.			1854-61.			1862-70			Increase in price per cent. between 1845-53 and 1862-70.
	Per rupee.		Cost per maund.	Per rupee.		Cost per maund.	Per rupee.		Cost per maund.	
	Srs.	c.	Rs. a. p.	Srs.	c.	Rs. a. p.	Srs.	c.	Rs. a. p.	
Wheat	40	15	0 15 7 6	35	4	24	9	1 10 0 6	66 4	
Barley	59	9	0 10 8 9	41	7	37	12	1 0 11 4	67 8	
Gram	53	8	0 12 2 3	43	4	31	3	1 4 6 2	68 3	
Cotton	5	4	7 9 10 8	8	12	2	13	14 3 6 7	86 7	
Joár	65	6	0 9 7 7	25	7	28	12	1 6 3 1	130 8	
Bájra	66	6	0 9 7 7	35	5	28	12	1 6 3 1	130 8	
Rice	73	3	0 11 7 8	44	8	35	7	1 2 0 7	55 0	
Maize	81	9	0 7 10 1	49	4	35	4	1 2 1 8	131 4	
Gur	20	4	1 15 7 2	12	5	12	13	3 1 11 4	58 1	
Tobacco	16	13	2 6 0 8	14	9	11	5	3 8 6 9	48 6	
Til	22	13	1 12 0 6	15	3	11	0	3 10 2 2	107 4	
Urd	44	6	0 14 5 1	28	4	24	6	1 10 3 1	82 0	
Arhar	54	14	0 11 7 9	41	0	37	0	1 1 3 6	48 4	
Moth	71	9	0 8 11 3	40	7	30	8	1 4 11 8	134 6	
Sarson	25	8	1 9 1 2	20	0	13	13	2 14 4	84 5	
Indigo seed	9	13	4 1 2 6	8	12	8	6	4 12 5	17 1	

The cotton given in the above table is cleaned cotton, and thus increases the average price per maund of the six staples first given. The average price of wheat, gram, barley, cotton, joár and bájra taken together for 1845-53 was Rs. 11-3-9 per maund, and for 1862-70 was Rs. 20-15-7 per maund, showing a general average increase per cent. of 86·7. Taking all the articles together the average price of a maund in 1845-53 was Rs. 26-6-3·6, and in 1862-70 this

¹The prices are given in sers and chhatáks, 16 of which go to a ser; also in the price per maund of 40 sers.

had risen to Rs. 45-3-9·6, giving a general average increase per cent. of 71·4. In Eta-Sakit the same process was observed of taking the prices from the books of the principal grain-dealers.

Prices in parganah Eta-Sakit.

Grain.	1843-1852.				1853-1862.				1863-1872.				Increase in prices be- tween 1843- 52 and 1863- 72.	
	Per rupee.		Per maund.		Per rupee.		Per rupee.		Per maund.					
	Srs.	c.	Rs.	a.	p.	Srs.	c.	Srs.	c.	Rs.	a.	p.		
Wheat, ...	24	2	1	10	6·3	21	7	23	2	1	11	8·1	4·3	
Barley, ...	32	3	1	3	10·6	27	5	29	13	1	5	5·4	7·9	
Gram, ...	31	0	1	4	7·7	25	1	27	8	1	7	3·2	12·7	
Cotton, ...	4	13	8	4	11·8	5	9	2	8	16	0	0	92·5	
Joár, ...	31	5	1	4	5·2	27	5	27	6	1	7	4·5	14·4	
Bájra, ...	31	4	1	4	5·7	27	1	27	1	1	7	7·8	15·5	
Maize, ...	31	1	1	4	7·2	27	0	30	10	1	4	0·8	1·5	
Rice, ...	14	13	2	11	2·4	14	12	12	12	3	2	2·3	16·1	
Gúr, ...	13	13	2	14	4·0	13	7	11	2	3	9	6·3	24·1	

The cotton referred to here is cleaned cotton. The greatest rise has taken place in cotton and *gúr*, and these with rice have maintained the enhanced price throughout, whilst the price of other articles would seem to have slightly fallen. The official returns of the prices of food-grains, sugar and cotton for ten years at Kásganj and Eta in the number of sers procurable for one rupee are as follows:—

	1861.	1862.	1863.	1864.	1865.	1866.	1867.	1868.	1869.	1870.	Average of the ten years.											
	E ¹ .	K.	E.	K.																		
Wheat, ..	16	17	33	34	30	32	19	18	21	22	16	17	23	18	20	10	11	22	23	21	22	
Barley, ...	23	20	39	47	39	43	23	22	32	28	21	22	28	30	22	24	15	15	29	30	27	28
Gram, ...	13½	14	30	32	30	32	23	22	27	24	17	20	24	26	17	20	9½	10	19	22	21	22
Joár, ...	15	25	38	49	40	42	20	22	30	30	2	2½	25	28	10½	23	14½	15	27	30	26	28
Bájra, ...	23½	23	42	45	45	40	21	20	28	28	21	23	27½	26	21	22	14	14	27	28	27	27
Urd, ...	13	18	28	30	32	30	15	20	8	23	21	20	25	24	19	21	13	14	20	26	20	22
Gur, ...	8	11	13	14	13	13	14	13	12	14	14	11	10	3	8	12	11	12	11	11½	12½	11
Cotton, ...	3½	2½	2½	2½	1½	1	1	2	3	2	2	3	3	3	2½	2½	2	2	3	3	2	2

The ordinary weights and measures are in use in this district, but besides

Weight and measures.

these there are some peculiar to Eta. There are

three kinds of sers. The Company's ser or Sirkári ser, containing 26 Madusáhi *takkás*, is in use in Eta itself: another ser has 32 *takkás*, and that used in wholesale transactions is equivalent to 36 *takkás*. The last is in use in Patíáli and its neighbourhood. A five ser weight is called here a *dhari* and 2½ sers *pukka* is known as a *paseri*; twenty sers make a *kuchcha* maund and forty sers a *pukka* maund. Here 60 *bipals* = 1 *pal* and 60 *pals* = 1 *ghari*, while 2½ *gharí*s make a *ghanta*, of which three go to the *páhar* or watch,

¹E gives the Eta prices and K the Kásganj prices.

Dawn is known by *dhotura*, and the time between it and the close of the first *páhar* is termed *chakwára*. In this district 48 *angushts* are equivalent to one *gaz* and 52 *angushts* to one *kadam* or pace, of which 2,200 make one *kos*. In practice the *kos* is little short of two miles. Twenty paces square or about 30 poles make a *kuchcha bigha*, of which five and a quarter go to an acre. The Government bigha measures 2,756·25 square yards ; 1·7560 bighas go to an acre, and each bigha is 0·5694 of an acre. A *kari* is equivalent to an English foot, and nine of them make a *gattha* or three yards. The village *gaz* or yard is 31½ inches : the *Ildhi gaz* of 33 inches is seldom used. The *jarib* is known as *jiri* or *duri* here.

There is a considerable export trade in agricultural produce from this district. From the returns submitted to the Board of Revenue it would appear that the export in maunds in an ordinary year would be—rice, 100,000 ; cleaned cotton, 46,909 ; uncleaned cotton,

140,727 ; *joár* and *bájra*, 150,000 ; wheat and barley, 1,831,725 ; pulses, 72,582 ; and other crops of all kinds, 1,434,480 maunds. It will be seen from this that the staple exports are barley, wheat, and cotton. No trade returns that can be relied upon have as yet been collected, but the following statistics showing the quantity or value of the principal articles brought into the municipal towns of Kásganj, Eta, and Soron during 1871-72 will indicate the character of the trade passing through them as well as the local consumption :—

Number of articles.	Articles imported into and taxed by			Articles passed through Kásganj in transit.
	Eta.	Kásganj.	Soron.	
	Mds.	Mds.	Mds.	Mds.
Grain of 1st quality,	36,373	9,2713	50,015	42,455
Ditto 2nd quality,	17,536	36,498	20,662	43,431
Rice uncleaned,	497	1,935	...	116,251
Ghi,	607	1,708	1,910	2,702
Sugar,	1,592	6,067	1,911	103,289
Ráb and gúr,	4,266	43, 04	11,032	49,515
Shíra,	1,471	6,706	244	5,781
Betel leaves per <i>dháli</i> ,	3,350	580	2,923	...
Potatoes,	2,837	...	5,794	...
Vegetables,	7,878	18,906	...	...
Chaff,	6,070	4,191	...	...
Cotton seed and oilcake,	1,318	6,269	639	...
Oil,	528	604	293	654
Oil-seed,	2,012	6,118	1,861	2,413
Fuel,	21,916	...	...	...
String, sirkí, grass,	661	3,517	1,186	...
Tobacco,	961	...	826	1,248
Druggists' goods,...	...	5,490	588	16,609
	Rs.	Rs.	Rs.	Rs.
Cloth,	1,15,972	2,20,054	63,757	1,13,300
Metals,	21,456	47,906	23,396	4,178
Druggists' goods,...	10,772	3,557	975	...
Vegetables	...	...	6,496	5,385
Chaff,	...	...	2,200	...
Building materials,	6,478	10,078	97	4,800
Fuel,	...	8,649	3,417	...
Rice,...	4,790	...	...	...
Tobacco	...	2,193	...	...

The above statement shows a very large consumption of grain of superior quality and saccharine produce and a very large trade in Kásganj.
Traffic returns.

The returns of traffic along the principal roads from May to November, 1872, show the direction of the traffic and its value as follows :—

Roads.	May 8th to 31st 1872.	June.	July.	August.	September.	October.	1st to 18th Novem- ber, 1872.
<i>Eta and Túndla.</i>							
Number of carts, ...	16,42	2,108	644	744	719	1,016	476
Ditto bullocks, ...	5,006	6,918	4,707	5,358	6,113	6,665	2,532
Weight of goods in maunds,	5,440	7,495	2,350	2,347	2,507	6,616	2,453
Value in rupees, ...	9,582	35,164	7,621	31,109	46,120	41,899	32,055
<i>Eta and Shikhabad.</i>							
Number of carts, ...	1,740	1,408	847	827	603	667	499
Ditto bullocks, ...	5,146	4,954	4,145	4,157	3,417	3,031	1,855
Weight of goods in maunds,	2,868	4,888	5,374	4,701	3,920	4,769	2,401
Value in rupees, ...	6,597	33,596	29,607	27,009	30,185	43,347	53,101
<i>Eta and Kásganj.</i>							
Number of carts, ...	1,588	2,341	1,037	1,514	1,131	1,675	1,013
Ditto bullocks, ...	4,197	6,020	3,710	5,354	4,366	5,133	3,245
Weight of goods in maunds,	6,144	4,442	4,025	6,139	4,47	12,841	8,693
Value in rupees, ...	26,396	28,829	47,419	41,611	35,149	77,072	64,662

The following statement gives similar information for a little longer period for the Grand Trunk Road and the Háthras and Kachhla Ghát road :—

Roads.	May 8th to 31st 1872.	June.	July.	August.	September.	October.	November.
<i>Grand Trunk Road.</i>							
Number of carts, ...	2,099	2,989	2,780	2,532	3,360	3,001	3,032
Ditto bullocks, ...	6,312	9,328	10,314	9,346	11,372	8,702	11,102
Weight of goods in maunds,	38,377	58,914	43,430	28,111	44,025	51,356	80,217
Value in rupees, ...	1,72,346	2,15,235	2,97,738	2,67,771	3,88,025	4,06,585	5,55,236
<i>Háthras and Kachhla Ghát Road.</i>							
Number of carts, ...	4,199	5,180	2,680	1,953	1,678	3,143	4,773
Ditto bullocks, ...	14,592	18,224	10,637	8,931	8,590	15,07	19,167
Weight of goods in maunds,	49,065	80,215	41,236	23,700	21,062	61,498	1,18,569
Value in rupees, ...	3,02,372	4,82,039	3,24,282	1,23,814	1,10,334	3,65,073	7,86,469

Reads.	Decem- ber.	January, 1873.	February.	March	April.	1st to 11th May, 1873.
<i>Grand Trunk Road.</i>						
Number of carts, ...	3,963	3,887	4,321	4,740	4,737	1,464
Ditto bullocks, ...	11,811	15,630	16,166	16,820	16,328	5,032
Weight of goods in maunds,	91,980	1,19,024	1,26,279	1,48,165	1,26,515	44,375
Value in rupees, ...	7,48,372	8,31,867	6,65,934	6,68,390	7,02,261	2,1,129
<i>Há thras and Kachkla Ghát road.</i>						
Number of carts, ...	7,676	6,690	7,299	5,856	4,067	1,109
Ditto bullocks, ...	27,615	25,528	26,404	20,923	14,098	4,197
Weight of goods in maunds,	1,25,205	1,62,158	2,19,904	1,45,355	1,08,011	30,118
Value in rupees, ...	7,2,337	8,8,400	10,63,554	8,16,657	6,53,736	1,96,785

There is a small trade by canal along the Cawnpore branch. The following statement shows the exports and imports at the Nidhau-Canal traffic. Tátárpur ghát on the canal for the years 1869 to 1872:—

Articles.	1869.		1870.		1871.		1872.	
	Exports.	Exports.	Imports	Exports	Imports.	Exports.	Imports.	
Wheat, ...	184	465	...	600	...	125	...	
Other grains, ...	100	40	657	...	399	...	1,180	
Cotton, ...	2,043	13,720	...	13,000	...	7,399	...	
Oilseed, ...	...	413	187	12	...	...	...
Salt, ...	5,870	825	...	600	...	...	...
Indigo-seed, ...	208	...	55	6,268	...	1,817	...	
Gúr, ...	...	...	...	...	188	...	25	
Miscellaneous, ...	275	75	24	...	419	19	314	
Total, ...	8,480	15,538	923	20,480	1,006	9,360	1,519	

The commonest system of interest in the district is that known as *kistí*.

Interest. The money-lender advances Rs. 10 and collects as principal and interest one rupee a month for twelve

months. Small transactions where no article is given in pawn or as security bring half an anna in the rupee per mensem as interest, or $37\frac{1}{2}$ per cent. per annum. Where an article is given in pawn as security the interest is one-half the preceding. Large transactions without a mortgage range from 12 to 24 per cent. per annum according to the resources of the borrower. Where a mortgage is given on movable property the rate falls to from 9 to 12 per cent. per annum, and when the mortgage is on immovable property it is often as low as 6 to 9 per cent. per annum. Petty agricultural advances on personal security are charged with interest at from six to nine pie in the rupee, or from $37\frac{1}{2}$ to $56\frac{1}{4}$ per cent. per annum. Where a lien is given over the crop a common arrangement is that called *savádi*; thus, a cultivator borrows Rs. 20 from a money-lender on the first of Aghan and stipulates to pay in Rs. 25 worth of grain on the first of Baisákh: so for a loan for six months he has to pay at the rate of 50 per cent. per

annum. Another system is that known as *āp*, where the borrower agrees to pay back at the end of the harvest the value of the sum borrowed in grain, with one, two, or three sers more per maund in excess of the market price. As a rule, five or six per cent. per annum would be considered a fair return for money invested in land. There are no large banking establishments in the district, though there are several well-to-do *sāhukārs* in Kásganj, one or two in Eta, and one in Kádirgauj. The ordinary village monetary arrangements are conducted by village Paniyas and shop-keepers. A good many Bikanir and Rajputána Brahmans are found in the larger villages superintending loan establishments.

Two important fairs (*mela*) take place in the district at Soron and Kakora

Fairs.

The Soron fair is held altogether in the district, and the

other at Kakora, partly in this district and partly in

Budaon. The fair at Soron is held in Agahn (Margsi Síri), falling generally about the commencement of December. Traders from the surrounding districts and men from Dehli, Jaipur and the Panjáb assemble; the principal articles brought for sale are cloth, toys, *chúna* which is eaten with *pán*, culinary vessels, shoes, &c. The bathing takes place in the Búrhganga, along the banks of which a number of stone-built gháts have been erected for the convenience of bathers, of whom during the chief days of the fair more than 50,000 crowd the streets of Soron and the neighbouring villages; the fair lasts eight days, but those who come for bathing stay only about two days. The assembly at Kakora, which is a very large one, is held on the banks of the Ganges opposite Kádirganj, and chiefly in the Budaon district, where the traders, with their shops and goods, mostly congregate, but a large number of persons who come merely to bathe stay on this side. The articles offered for sale are chiefly *raths*, *pálkis*, wooden boxes, tents, *gára* cloth, and the usual commodities.

The only manufacture carried on under European supervision is indigo

under the 'Rár concern' and the Sarái Aghat branch of
Indigo.

Mr. Gilmore's factory in Farukhabad. The Rár concern consists of twelve factories¹ in this district and two in Mainpuri, employing a European manager and his assistant, and about 100 men as agents clerks, and messengers. The average cultivation for the last three years has been 5,116 acres, giving 353 maunds of marketable indigo. During the same period the average annual quantity of plant weighed off has been 126,760 maunds, giving an average of 359 maund of plants for every maund of indigo. The Sarái Aghat factory gave only 25 maunds of dye from 12,000 maunds of plant in 1871. The Rár factories extend over nearly half the district. From a list furnished by Mr. Onräet, the manager, it appears that in the southern half of the district there are 86 native factories, of which one-half may be described as permanent

¹ In Eta there is Bár, Mahu Sonhár, Garhi, Bhojpura, Sikahra, Tlána Dáryáoganj, Nidhauli, Maholi and Simor, and in Mainpuri there is Khirna and Babádúr.

and the rest as temporary concerns. Factories in this district are very evenly distributed, and it may be fairly assumed that they vary from 150 to 200. The average annual value of both native and European manufactured indigo is estimated at six lakhs of rupees.

Sugar-refining is carried on to a considerable extent in the northern part of this district. The tahsildár of Kásganj estimates the annual value of sugar refined in his tahsili at Rs. 1,50,000. The Inland Customs Report does not give the manufacture of salt in each district, but the quantity prepared at each *nōner* in the parganahs bordering on the Ganges and Búrlhganga must be very considerable. The rope and coarse sacking (*tát*) manufactured from the various species of hemp grown in the district are largely exported, but it would be difficult to estimate the amount. The principal manufacture of fibres is at Dhúmri, where it is made by hand and many people are employed. The Dhúmri *tát* finds its way to Calcutta and supplies all the neighbouring large towns. Miao is still noted for the guns and pistols manufactured there, but since the mutiny the trade has declined, and, there is reason to fear, will soon cease altogether. Before the mutiny and before the Disarming Act took effect the whole town resounded with the noise of the gunsmith's hammer, and goods of fair workmanship, great finish, and often most elaborately inlaid with silver were obtainable. The diminished demand has now affected the trade, and the majority of the workmen have left the town to seek other employment.

The following statement shows the revenue and the expenditure on civil Revenue and expenditure. administration for the years 1860-61 and 1870-71 :—

Receipts.	1860-61.	1870-71.	Expenditure.	1860-61.	1870-71.
	Rs.	Rs.		Rs.	Rs.
Land-revenue, ...	7,37,430	7,88,527	Salaries, &c., of district staff.	92,245	1,28,070
Excise, ...	34,420	22,019	Excise, ...	...	432
Stamps, ...	36,555	66,627	Stamps, ...	1,153	3,442
Income-tax, ...	2,763	67,209	Income-tax, ...	1,925	466
Post-office, ...	3,457	6,285	Post-office, ...	38	7,668
Customs, ...	...	3,650	Customs, ...	...	736
Canals, ...	...	54,617	Canals, ...	...	2,236
Judicial receipts, ...	1,764	5,594	Jails, ...	4,153	7,330
Law and justice, ...	29,042	17,828	Police, ...	92,421	53,095
Local funds, ...	129	567	Pensions, &c., ...	7,240	5,004
Octroi funds, ...	2,221	25,297	Medical, ...	1,215	2,636
Road funds, ...	7,376	8,819	Education, ...	...	7,555
Chaukidári tax, ...	3,273	12,837	Local funds, ...	943	1,086
Local cesses, ...	30,244	1,14,620	Local cesses, ...	35,474	1,52,980
Total, ...	8,88,674	11,93,996	Total, ...	2,36,807	3,72,726

The treasury was not established until 1858, and there are no accounts forthcoming of previous years. There were 1,347 estates on the revenue-roll in 1860-61 and 1,407 in 1870-71; the number of registered proprietors in the first year was 11,444, paying an aggregate land-revenue of Rs. 7,21,668 and an average revenue of Rs. 63-0-11, and in the latter year there were

13,724 registered proprietors, paying an aggregate revenue of Rs. 7,85,262 and an average revenue of Rs. 57-3-6. The average revenue paid by each estate in 1860-61 amounted to Rs. 535-12-2, and in 1870-71 to Rs. 558-1-9.

The actual assessment of the income of the district at six pies in the rupee,

Income-tax. calculated upon profits exceeding Rs. 500 for the purposes of the income-tax of 1870 during 1870-71, was

Rs. 65,702. There were 1,061 incomes between Rs. 500 and Rs. 750 per annum; 276 between Rs. 750 and Rs. 1,000; 236 between Rs. 1,000 and Rs. 1,500; 87 between Rs. 1,500 and Rs. 2,000; 194 between Rs. 2,000 and Rs. 10,000, and 9 between Rs. 10,000 and Rs. 100,000, giving a total of persons assessed of 1863, and a total of incomes over Rs. 500 a year amounting to 21½ lakhs of rupees.

The following statement shows the revenue derived from excise for the years

Excise.

1862-63 to 1871-72:—

Year.	License fees for vend of spirits.		Opium.	Madaik.	Tári.	Intoxicating drugs.		Fines, &c.	Gross charges.	Net receipts.
	Rs.	Rs.				Rs.	Rs.			
1862-63, ...	11,426	1,426	2,935	...	677	4,895	...	1,805	19,554	
1863-64, ...	2,793	3,974	1,522	...	682	7,242	30	1,059	15,188	
1864-65, ...	5,699	4,803	2,821	...	1,297	5,014	15	2,542	17,107	
1865-66, ...	6,180	4,740	4,240	...	864	5,199	12	3,750	17,485	
1866-67, ...	6,511	3,951	3,552	...	1,27	5,193	66	3,298	17,302	
1867-68, ...	6,332	3,819	4,312	...	1,298	7,175	36	3,911	19,061	
1868-69, ...	6,465	3,287	4,757	...	1,379	6,582	122	4,036	18,556	
1869-70, ...	723	4,705	5,016	...	1,232	5,805	14	4,180	13,315	
1870-71, ...	3,200	4,462	6,912	3	992	6,437	31	5,127	16,910	
1871-72, ...	3,352	4,962	6,576	87	1,137	6,395	21	4,523	18,007	

Stamp duties are now collected under the General Stamp Act (XVIII. of 1869) and under the Court Fees Act. The following statement shows the revenue and charges under this head for a series of years:—

Year.	Adhesive stamps and handfs.	Bluc-and-black document stamps.	Court fees.	Duties and penalties realised.	Total receipts.	Gross charges.	Net-receipts.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1862-63, ...	1,174	36,770	...	64	38,008	2,378	35,630
1863-64, ...	1,004	39,532	...	68	40,604	2,338	38,245
1864-65, ...	1,047	35,643	...	219	36,909	2,469	34,440
1865-66, ...	658	40,524	...	134	41,316	2,903	38,413
1866-67, ...	519	37,496	...	32	38,047	2,606	35,441
1867-68, ...	979	48,790	...	71	49,840	3,051	46,789
1868-69, ...	9,499	71,186	...	179	80,864	3,458	77,406
1869-70, ...	611	66,646	...	144	67,401	3,972	63,428
1870-71, ...	674	14,196	51,505	330	66,705	3,729	62,976
1871-72, ...	694	16,014	53,671	99	70,478	1,945	68,533
1872-73, ...	860	17,427	61,313	105	79,705	1,844	77,861

In 1871-72 there were 2,037 documents registered under the provisions of the Registration Act (VIII. of 1871), on which fees to the Registration.

amount of Rs. 3,585 were collected. The expense of establishment, &c., during the same period amounted to Rs. 1,588. There were 748 registrations affecting immovable property in which the registration was compulsory under section 17 of Act VIII of 1871, and 719 in which the registration was optional. The other registrations effected refer to movable property, wills, &c., and the total aggregate value of all the documents registered amounted to Rs. 3,69,281.

The following statement shows the receipts and charges on account of Canal revenue. canals for a series of years :—

Year.	Collections.	PAYMENTS.				Percentage of payments to collections.
		Patwaris' fees.	Establishments.	Contingencies.	Total.	
		Rs.	Rs.	Rs.	Rs.	
1866-67,...	29,590	457	...	...	457	1·54
1867-68,...	38,666	464	358	...	822	2·125
1868-69,...	51,527	415	618	...	1,033	2·004
1869-70,...	64,343	751	563	...	1,314	2·42
1870-71,...	54,532	2,236	...	...	2,236	4·10
1871-72,...	56,985	2,068	...	...	2,068	3·63
1872-73,...	45,366	2,098	...	...	2,098	4·62

There are five dispensaries in the district. The Eta dispensary is of the first class and had 3,839 out-patients in 1871 and 321 house-

Medical history.

patients. The major operations performed numbered 98 cases, of which 11 were cases of lithotomy. In the dispensary compound are several wards built by Raja Dilsukh Rai. The total annual expenditure in 1871 amounted to Rs. 3,334, of which Government contributed Rs. 2,720. Kásganj is a first-class branch dispensary, having in 1871 out-patients numbering 2,976 and 74 house-patients. The expenditure amounted to Rs. 744, to which Government contributed Rs. 404. There is a second-class dispensary at Garhi founded by the late Mr. Mercer, an indigo-planter, and receiving an income of Rs. 200 a year from his endowment; 712 out-patients were treated in 1871. The income amounts to Rs. 443, of which Government contributes Rs. 243. Soron dispensary has been lately established, and since April, 1873, one has been opened at Aliganj. In 1873-74 the total attendance at the district dispensaries was 17,636 out-door and 695 in-door patients, of whom 14,513 were cured and 56 died. The income amounted to Rs. 7,506, of which Rs. 4,891 were contributed by Government, and the expenditure was Rs. 6,558. The returns show that these institutions are very popular.

The following statement shows the mortuary statistics for a series of years :—

Year.	Fever.	Small-pox.	Bowel complaints.	Cholera.	Other causes.	Total	Percentage of deaths to 1,000 of the population.
1867,	320	518	606	1,235	4,669	7,348	11·9
1868,	5,178	1,068	466	61	1,833	8,606	13·9
1869,	4,254	3,514	469	242	1,731	10,216	16·6
1870,	7,941	60	...	56	2,032	10,039	16·4
1871,	11,290	333	704	24	1,817	14,168	23·0
1872,	12,817	320	518	340	1,510	15,505	22·0
1873,	10,208	5,045	450	245	1,103	17,051	24·2
1874,	12,706	1,348	366	6	1, 67	15,593	22·1

It would be useless repetition to go through the general history of the tract in which Eta is situated, and which will be sufficiently noticed in the introduction to the history of the division.

Though tradition gives us glimpses of populous cities along the Káli, and speaks of the glories of Sukshetra (Soron), founded by Ben or Vena, the great Chakravarti Raja of these provinces and Oudh; of Atranji, whence many of the clans, such as the Lodhas, derive their origin; of Sankisa similarly noted, and especially for the Saksena Káyaths. The first authentic accounts that we possess refer to the two last-named cities, and are connected with the travels

in India of two intelligent Buddhists from China—Fah Chinese travellers.

Hian and Hwen Thsang. The first visited India from 397 to 415 A.D., and the second was in this district in 636 A.D. For the reasons given in the notices of these places,¹ Atranji in parganah Márahra may be identified with the *Pi-lo-chan-na* of the Chinese pilgrims, and Sankisa with the *Sang-ka-shi* of Fah Hian and the *Kie-pi-tha* of Hwen Thsang. The *Si-yu-ki* states that Hwen Thsang, after leaving Ahichhatra, which has been identified with the ruins near Rám Nagar in the Báréilly district, travelled for some 260 or 270 *li* to the south (43 to 45 miles), and then crossing the Ganges and journeying to the south-west, reached the kingdom of *Pi-lo-chan-na*, or Vírasána, which is represented as being about 2,000 *li* (333 miles) in circuit. The capital of the kingdom was about twelve *li* (two miles) in circuit, and the soil and climate resembled Ahichhatra in every respect. The people, however, were of a conceited and turbulent character, but were fond of literature. There were few Buddhists in the city and but two monasteries, whilst the temples of the gods were only five in number. He then proceeds to notice the few buildings of any note to be found in the city, the stupa of Asoka and the monuments marking the places where the four Buddhas rested for a time.

¹ See under each name in the alphabetical arrangement of the Gazetteer portion of this notice hereafter.

From *Pi-lo-chan-na* Hwen Thsang proceeded to the kingdom of *Kie-pi-tha* (Kapitha) the *Sang-ka-shi*, or Sankisa, of Fah Sankisa. Hian, the capital of which bore the same name. It lay about 200 *li* (or 33 miles) to the south-east of *Pi-lo-chan-na*, and about 200 *li* (or 33 miles) from Kanauj; but both here and in the map drawn up in China to illustrate the travels of the pilgrims Kanauj is wrongly placed to the north-west. The kingdom of Sankisa was of the same size as the province of Atranji, and the capital was about 20 *li* (or 3½ miles) in circuit. In its products and climate it resembled Atranji, and the city contained four monasteries of the school of the Sammatiyas attached to the Hináyana sect and ten temples dedicated to Maheswara. To the east of the town was a magnificent monastery adorned with sculptures and possessing a statue of Buddha enriched with ornaments, which was watched and tended by numerous monks. Within the walls of the monastery were three great staircases arranged from north to south, and with the descent pointing towards the eastern face. In former times Buddha ascended from the Jitávana forest to the heaven of the thirty-three gods to explain the law to his mother Máya, and descended here, accompanied by Brahma and Indra. The site of this event was marked by stairs built of brick and stone and ornamented with precious stones. They were seventy feet high. Below was a statue of Buddha in a *vihára*, and on the right and left were statues of Brahma and Indra on the steps as if about to descend. Close by was a pillar of stone erected by Asoka and nearly seventy feet in height. The stone of which it was made was of a bright reddish colour and of a fine texture, and on the top of the pillar was the figure of a lion. Sculptured figures ornamented each side of the pillar, and in the neighbourhood were several stupas, a *vihára*, a paved causeway, and a tank sacred to a Nágá¹. These buildings have been sufficiently described under the notices of Sankisa and Atranji, from which we gather that from the fifth to the seventh centuries of our era the present district was divided between two petty principalities dependant upon Kanauj. The people had even then the same character for turbulence and independence which we will see they took care to keep unimpaired ever afterwards.

Leaving the Buddhist period, we get amongst the traditions of the various tribes now inhabiting the district, and the outcome points

Tradition. to the Ahírs and Bhars as chief amongst the landowning tribes from the sixth to the tenth centuries. Then comes the great Rajpút immigrations. Putting aside Raja Ben of Soron, the Somadatta who built the large fort on the mound² near the present town may be indentified with the Raja Sonamatti of the Solankhi clan, who very early led a large colony into the district and occupied Soron, Utarna, and Amápur. Then came the Ráthors, who, after the conquest of Kanauj, emigrated from Kanauj to Khor,

¹ Voy. des Pél. Bouddh., II, 238.

Arch. Sur., I., 266.

from which place they were expelled in the fifteenth century. One branch of them under Dhír Sáh drove out the Bhars from Azamnagar, Barna, and Sonhár, and planted the colonies that are now found in those parganahs. While the Ráthors were in Khor, Katiyás and Katyárs came to their assistance and followed their fortunes. Joshis, too, came with the Ráthors into Eta and still preserve a portion of the grants that were then made to them. Amongst the earliest immigrants were Kshatriyas of the Gondal or Kontal and Tahla clans, both of whom are now almost extinct. Many of the former turned Musalmáns during the earlier invasions from Dehli. The Chautháns did not appear in force until about the fourteenth century, when Dhíraráj took possession of Bilrám. Fifth in descent from him came Sákít Deo, who drove out the Bhars from Sakít and took Rajor. Another scion of the house, Jaichand, went to Márahra and occupied Basundára. The Chautháns seem to have come into the district in considerable numbers, for, in a short time, they were not able not only to establish themselves firmly here, but to send out colonies to Etáwa, Chandwár, and Bhougaon, and under their Ráos, Ráwats and Rajas to found separate chieftainries in Bilrám, Sakit, Basundara, Jirsmi, and Eta.

We next come to history again in the chronicles of the Persian historians.

Musalmán historians. These, besides the general notices given in the introduction, contain a few particular references to this district. Eta must naturally have fallen with Kanauj before Mahmúd of Ghazni in 1017-18, and was traversed on the way to Munj and Asi, in the Etáwa district. Again in 1194 A.D. Kanauj fell to the arms of Muhammad Ghori, also known as Muizz-ud-din, Muhammad bin Sám, or as Shaháb-ud-dín Ghori, and Eta was again crossed by the victorious armies of the conqueror on their way to the final battle with the Rathor Raja, Jaichandra, at Chandwár, in the ravines of the Jumna in the Agra district. From this time the district, in common with the remainder of the Central Duáb, owed allegiance more or less loyal to the Musalmán governor of Kanauj or Biána, or subsequently to the ruler of Koil or Etáwa, and never again fell under a Hindu prince. Patiáli has always been a place of importance, and we find it mentioned by the Musalmán historians as early as the reign of Ghaiás-ud-dín Balban (1265-1287 A.D.) The country was then as wild as it has been described to be at the commencement of the British occupation, a country of forests of *dhák*, studded with forts and inhabited by a lawless peasantry. Zia-i-Barni in the *Tárikh-i-Firoz Sháhi* describes¹ Balban as having been compelled, more than once, to march in person in order to open the roads to Hindustán, and for this purpose he proceeded to the neighbourhood of Kampil and Patiáli. "There he remained for five or six months, putting the rebels to the sword. The roads to Hindustán were thus cleared, so that caravans and merchants could pass, and

¹ Dowson's Elliot, III, 105, 246, 539.

great spoil in slaves, horses and cattle was secured. Kampil, Patiáli, and Bhojpur had been the strongholds of the robbers who had infested the roads, so the Sultan erected in these places three strong forts, in which he placed Afghán garrisons. He set apart culturable lands for the garrisons, and under the protection of these forces robbery was suppressed and the roads were made safe." In this way the Musalmán colonies were formed and spread over the land. The Sultan made frequent journeys through the Duáb subsequently, and in person saw that his orders were carried out. He also placed a powerful Afghán garrison in Jaláli, now in the Aligarh district, and appropriated the neighbouring lands for its support so that, as Zia-ud-dín, writes, "the den of robbers was thus converted into a guard-house, and Musalmáns and guardians of the way took the place of highway robbers." An inscription from Sakít bearing date in the year 1285 A.D. was due to some of his followers (see SAKIT). Jalál-ud-din Fíroz Shah (1290-95 A.D.) visited the district on his way to Bhojpur and levied revenue from the inhabitants. Muhammad bin Tughlik (1325-1351 A.D.) visited Patiáli on his way to Khor and the Ganges, and encamping there, sent out parties to reduce the "holders of forts and fastnesses" to submission.

In 1400 A.D., Ikbál Khán met the Hindús under Rái Sír at Patiáli, on the banks of the '*Ab-i-siyáh*' or Káli nadi, and on the following day a battle took place in which Ikbál Khán was victorious. The Hindús fled and were pursued

to the confines of Etáwa : many were killed and many
Other notices. were taken prisoners. In 1414 A.D. Malik-ush-shark

Táj-ul-mulk was sent with an army to Hindustán, and after a raid into Rohilkhand swept round by Khor, Kampil, and through Sakit to the Jumna.¹ In 1416 and 1418 A.D. the same general led his forces through the district against the refractory Rajpút chiefs of this and the Etáwa district, probably both the Sengar, Bais and Chauhán Rajas are intended. Niámat-ulla says² that in the beginning of the reign of Bahlol Lodi (1450 to 1488 A.D.), Rái Partáb held Patiáli, Bhongaon, and Kampil, and the district for a time fell under the dominion of Sultán Husain of Jaunpur and was taken and retaken by the contending troops. Bahlol in one of these engagements was wounded by the Chauháns of Sakít, and falling ill, died there in 1488 A.D. Sikandar bin Bahlol, collecting his forces, marched against the Hindu confederacy and obtained a questionable success in a battle fought near Atrauli, but that this was not decisive is shown by the fact that Ráo Khán was despatched soon afterwards to attack the Chauháns in their home near Bilrám. Ráo Khán utterly defeated the Hindús and destroyed their fort. Previous to this Sultán Ashraf Jalwáni had been made governor of Máráhira, Sakít, and the neighbouring territories, but instead of obeying he (1492 A.D.) rebelled, and with some trouble was

¹ Dowson's Elliot, IV., 37, 44, 47, 48, 50, 54, 455.

² Ibid, V., 74, 8*, 88, 91, 92.

reduced to submission. Ibráhím Lodi also visited the district and fought with the Chauháns at Sakít, very many of whom fled the district and took refuge in Bhadáwar. During the reign of Akbar, numerous expeditions were undertaken against the refractory Hindús, and amongst them the siege of Paronkh noticed under the Mainpuri district, is remarkable, as showing the power and organisation of those who were considered as robbers and dakaits. During Akbar's reign, Bilrám Singh rebuilt the fort and town of Bilrám, and from him are descended the Márahra, Jirsmi, and Eta Chauháns.

The remainder of the records are taken up with the accounts of more or less successful raids against the Hindús and the names of The eighteenth century. governors, and contain little of much moment for the real history of the district. During the last century it fell into the hands of the Bangash Nawábs of Farukhabad, a notice of whom will be found in the general history and under the local history of Farukhabad itself. This much may be gathered from all the accounts that exist, that the Musalmáns never obtained a firm footing in the district. The Sayyids who came here in the sixteenth and seventeenth centuries never had more than a partial hold on a small section of the district, and the Bárha portion of them were glad to give up their grants. For the last quarter of the past century the district was pretty evenly divided between the Vazír of Oudh and the Musalmáns of Farukhabad. At the cession Eta was distributed amongst the neighbouring districts of Etáwa, Farukhabad, and Aligarh, and subsequently portions were incorporated in the newly-formed districts of Mainpuri and Budhaon. The present district was formed in 1845 and was completed and made an independent charge in 1856. Taking the present distribution of the clans in the district, Gaurs and Bais still retain much of the Kálí-Ganges parganahs, Faizpur, Aulái, Bilrám and Pachlána; Solankhis preponderate in Sirhpura; Chauháns in Eta-Sakít and Márahra, and Katiyás and Ráthors in Azamnagar and Sonhár. Brahmans have supplanted the Gaurs and Bais in Soron and Barna, and Musalmáns own the greater part of Saháwar-Karsána. I will add the following extract from a letter of Himmat Singh, the Raja of Himmatnagar Bajhera, which gives a glance at the state of the district in 1805, shortly after the

State of the district in cession.¹ Writing to the Agent to the Governor-General 1805.

at Farukhabad he says :—“ During the present year Dúndi Khán of Kamona (in the Aligarh district) became a rebel, and absconding from Farukhabad he took himself to his own place of residence. The above Dúndi Khán and Nahar Ali Khán of Imláni, and Nonidh Singh, ruler of Jahán-gírabad, and Daulat Singh of Pilkhana having united and having assembled together a large body of horse and foot, created disturbances in Atrauli, Dewai and Kauriyaganj and other places, and after having plundered them established

¹ Board's Rec., August 13, 1805, No. 16.

their own tháñas. They then proceeded to Anúpshahr, and at this time Raja Sher Singh, the zamíndár of Anúpshahr, had gone to attend the Collector at Moradabad ; during the absence of Sher Singh they found an opportunity of surrounding his fort and took it by force of arms. They then entered my district and created disturbances in Kásganj, Sirhpura, and Amápur, plundered those places, destroyed the crops and established their tháñas. At this period I was ordered by Mr. Reilly, Magistrate of Etáwa, to give every assistance in my power to Kásganj, Sakít, Marahchi, and Eta ; I accordingly did so by entertaining a body of horse and foot and posting them at the above places. About this period Colonel Bowie and Mr. Russell proceeded to Sirhpura for the purpose of punishing the rebels ; Lord Lake and Mr. Reilly proceeded from Etáwa in the direction of Kásganj and Eta, and I attended with a body of armed men. The losses sustained by me were great on account of the damages done to the crops. In consequence of the incursion of Holkar and his halting at Eta with a body of 12,000 horse for the purpose of plundering the villages of Bajhera and Khera, and the close pursuit of the victorious army of His Excellency the Commander-in-Chief, the whole of the crops, cattle, and property of eight villages were entirely plundered and destroyed. The surveyor deputed by you has seen these devastations and has reported them to you, but he has probably not informed you of the loss of the cattle and property. In consequence of these many losses I have no redress but in your justice. The cultivators raise complaints although I do everything in my power, but am not able to pacify them. Reduced to these circumstances, I borrowed money the best way I could, and relieved my cultivators, and made them cultivate their lands for the *rabi* crops. The crops in several villages have also been injured by hailstorms, in consequence of which the cultivators have been reduced to a state of despondency ; I have, therefore, no other alternative but to place entire dependence on your favour, to enable me to assist the cultivators in purchasing cattle and implements of husbandry and to pay my debts.”¹

The next event of importance to Eta, as well as the whole of Northern India, was the great mutiny of 1857. Mr. A. L. Phillipps
 The mutiny. and Mr. Hall were then in civil charge of the district, and on the 18th May, 1857, heard of the outbreak at Meerut on the 10th. Precautions were taken to guard against surprise by doubling the patrols along the roads and arresting all suspected persons.² Communications were maintained daily with Aligarh, Mainpuri, Agra, and Farukhabad. All zamíndárs of influence were written to or verbally warned that they were to exert themselves to the utmost to keep the country quiet and to give the earliest intimation of any attempt at outbreak or disorder, and almost all the treasure was removed to

¹ From the official narrative by Mr. A. L. M. Phillipps, No. 61, dated June 9, 1858, and Mr. C. J. Daniell's letters.

Mainpuri. On the 21st May no communication was received from Aligarh, and on the same day intelligence was received of the outbreak at Aligarh from a sergeant of patrols, who stated that he had met with a large body of sepoys of the regiment at Aligarh (the 9th N.I.), who had informed him that the main body of the regiment had started for Dehli, and that they were on their way to warn the detachments of the same regiment on duty at Mainpuri, Etáwa, and Eta. This story was confirmed by the havildár of the party, and the whole body left Eta, next morning, without making any disturbance. The Magistrates of Etáwa and Mainpuri were warned of these movements. There was no force left in Eta except twenty-five men of the jail guard, who had already shown a mutinous spirit by demanding arrears of pay which they falsely declared were due to them, and as there was no place of strength in the civil station that could be defended, the Magistrate resolved to leave it until the mutineers from Mainpuri and Etáwa had passed through. On the night of the 22nd news arrived that the detachments from those places had already commenced their march and had arrived at Maláwan some fourteen miles from Eta. Mr. Phillipps started the next morning for Bilrám, and halted at Nadrai, where news was brought to him that all the public buildings and the private houses of the district officers had been burned and plundered by one Ran Bahádur and the Sádhs of the neighbourhood. The bazar itself was looted, and Damar Singh, Raja of Eta, did nothing to restore order. Mr. Phillipps continued his march to Bilrám, where he was hospitably received by Dil-sukh Rái and his brother, Lahori Mal, father of Kashmíri Mal.

The country was in great disorder: all the roads were swarming with banditti, and Kásganj itself was reported to be threatened State of the country. by plunderers. After collecting some twenty-one mounted men Mr. Phillipps proceeded to Kásganj, leaving Mr. Hall in Eta. He found that a body of dakaits had already made an attack on Kásganj, and that another was threatened. This news was brought to him at the bárahdari, a large building at the intersection of four straight roads in the town itself, and whilst he was listening to the tale, the cry arose that the '*balurá*' was returning. I give the account of the affray that ensued in his own words:—"I saw a compact body advancing up the streets, filling it from side to side; the first rank marching in order dressed in a kind of uniform with cross-belts and carrying some guns and some *láthís* held as muskets: the whole could not be less than five hundred men. As soon as they saw us some hesitation was apparent, on which, calling on the horsemen to follow, the jamadár and I charged them. They fired some shots as we advanced, but broke before we reached them, and the whole body took to flight. We followed for some distance outside the town and killed many, but the ground was difficult for following dispersed footmen, and we were too small a body to separate far. Indeed, with the exception

of the jamadár and two horsemen, the rest showed little inclination to follow." Ten men were killed in the charge, including a neighbouring zamíndár, and two prisoners were taken, who were subsequently tried and executed. Soon after, the officials of the station of Eta came up with about ten of the jail-guard and reported that they had met with no personal ill-treatment from the Raja of Eta, but they had found him surrounded by a crowd of blackguards whom he was unable or did not care to control, and they had been in fear of being plundered themselves. The Magistrate established himself at Kásganj on the 26th May, and the same day received news of a dakáiti at Soron, and finding his own guard and horsemen mutinous and insubordinate, he determined to cross over to Budaon and ask for assistance from Bareilly.

On his arrival at Budaon Mr. Phillipps sent an express to Bareilly, but was told to expect no aid, and soon after he heard of the Retreat of the officials. mutiny there. On his return he heard of the arrival of Mr. Bramly with some troops at Patiáli, and on joining him found him in command of some sixty irregular cavalry belonging to different regiments and collected from the Farukhabad district, where they had been on leave. The confidence of the Europeans in their men was considerably lessened on hearing of the fate of Captain Hayes and other officers at the hands of the 7th Irregular Cavalry. On the 2nd June they were joined by Mr. R. Edwards from Budaon, Mr. Gibson and the Messrs. Donnelly, who reported the mutiny of the troops there and the plunder of the treasury. At the same time news arrived of the plunder of Dundwáraganj with the connivance of the neighbouring zamíndár, a Muhammadan. The same day a vast mob of Hindús, including Játs, Thákurs and Ahírs, plundered the zamíndár in revenge for his conduct. The rider who brought the letters from Farukhabad reported that he had escaped with difficulty from the villages on the road, and the same night many of the cavalry decamped without leave. On the 3rd June news arrived that the trans-Ganges districts were all in open mutiny, and that a large body of sepoys were then at Kásganj and would visit Patiáli if they knew that any Europeans were there. It was then resolved to march on to Mainpuri, and next morning, Rupdhani, about three miles from Kuráoli on the Grand Trunk Road, was reached : here it was found that the road was occupied by a regiment of mutineer cavalry on its way from Lucknow to Dehli, and accordingly the fugitives were obliged to return to Patiáli, narrowly escaping on the way a body of sepoys who had encamped half-way between Patiáli and Kásganj. Mr. Edwards and the Budaon fugitives here attempted to make-across Rohilkhand, but were repulsed at Kádirganj, and made their way to Fatehgarh with the loss of one of their party. The horsemen of Mr. Bramly's party were dismissed to their homes, and Messrs. Phillipps, Hall, and Bramly proceeded towards Agra. On their way they were very coldly received by Chaudhri Muhammad Ali

Khán of Sabáwar, but eventually succeeded in reaching Agra by Manota and Awa on the 7th June. The district was now without a ruler, and on the 29th June Damar Singh set himself up as an independent Raja in the south of the district. Another competitor for power was Lál Ratan Singh, the agent of the estates of the Raja of Rajor, who wherever his master's influence extended

Damar Singh sets up as usurped an illegal authority over all persons and Raja. places. He established himself at Sakít and com-

menced to collect the land-revenue on the part of Government, and enforced his claims by digging down the houses of those who refused payment or by hanging them up by the heels. Durjan Singh, a brother of Tej Singh, Raja of Mainpuri, came to the aid of the Chauhán agent with about five hundred followers, and in the middle of August they went to Mánikpur and burned and plundered it. Towards the end of July, Hasan Mirza came to Eta as tahsídár on behalf of the rebel Nawáb of Farukhabad and established himself at Aliganj, where he took possession of the records. On the 15th July, one Azim-ullah Khán, who had been dismissed from his office of police inspector by Mr. Bramly for refusing to stay in Patiáli, his head-quarters, came there in the same capacity on behalf of the Farukhabad Nawáb. In August, Asad Ali Khán, the zamíndár of Saráwal, went to Kásganj, where he was appointed tahsídár by the Nawáb and remained until the end of September, when he was frightened away by the force under General Greathed arriving at Akrabad. He did not return again until the 2nd of December, when he signalled his entry by the cold-blooded murder of the aged and blind Chaube pensioner, Ghansyám Dás.

At the end of August Mr. Cocks, who had been appointed Special Commissioner of Eta and Aligarh, was induced to intrust the Attempts to restore order. management of the neighbourhood of Kásganj to the

Afghán, Daúd Khán of Bhíkampur, in the Aligarh district. Daúd Khán took up his quarters there, but with the characteristic treachery of his race which neither time nor climate can efface, he made common cause with the followers of the rebel Nawáb of Farukhabad, the murderer of the Europeans there, and deceived Mr. Cocks by pleading his inability to drive out Asad Ali Khán, the Nawáb's agent, who was weaker in followers and influence than himself. Mr. Cocks, with a small force under Major Eld, visited the district on their way to Kuchhlaghát, but did not interfere with the Nawáb's force at Patiáli. On the 18th October Mr. Churcher went as Deputy Collector to Eta, and with the help of Tej Singh of Pithanpur and other loyal zamíndárs occupied the abandoned fort of Damar Singh and maintained himself there for some weeks. Mr. Churcher joined Colonel Riddell's force about the middle of November and left the district in the hands of Najf Khán, the munsif, and the revenue officers, by whom it was held until Mr. C. J. Daniell took charge in January, 1858. At the end of November,

1857, Mr. J. C. Wilson, with a small party, advanced to Soron with a view of getting information of Christian refugees who were known to be waiting to obtain an opportunity for escape from confinement in Rohilkhand. The advance of the rebels from Patiáli to Saháwar obliged Mr. Wilson to fall back upon Gangíri, and it was from here that the faithful and brave old pensioner Chaube Ghansyám Dás set out to get information of the rebels and was murdered by them at Kásganj. It is believed that the foul deed was perpetrated with the connivance of the Afghán Daúd Khán of Bhíkampur, who at the same time pretended to be a well-wisher of the British Government. Though badly off themselves, the Bulandshahr authorities resolved to assist the people of Eta, especially as they heard that Soron was only able to ransom itself for Rs. 20,000, and rumours came of more extended plundering operations on the part of the Afgháns and the Nawáb's followers. Colonel Farquhar was then in military command and advised a move in the direction of Kásganj with a view of holding the rebels in check until the arrival of a column which was then being formed at Delhi and Meerut under Colonel Seaton, C.B., to convoy a quantity of stores and ammunition for the use of the troops at Cawnpore.

This small force started early in December by Pindráwal to Atrauli, and thence to Chharra, a small village close to the residence of Daúd Khán of Bhíkampur, of whom Mr. Sapte writes :—"This man's conduct towards us was throughout most suspicious. He refused to furnish us with any kind of supplies, and for two days we were put to great inconvenience, and his personal

Advance to the Ním nadi. bearing towards us was disrespectful in the extreme."

Though close to Kásganj, and though his followers were concerned in the murder of Ghansyám Dás, he pretended ignorance of everything connected with it and the presence of the rebels at Kásganj. While at Chharra, intelligence was received of Colonel Seaton's intention to march on Kásganj by Akrabad and Sikandra Ráo so as to take Kásganj in flank, and he requested that the Bulandshahr force should engage the attention of the rebels, so as to divert their suspicion from the approach of the main force. Colonel Farquhar, thereon, marched, the next day, to Gangíri, within ten miles of Kásganj, and informed Colonel Seaton of the move, and that the rebels intended to attack the smaller force. Colonel Seaton changed his route and came down straight on Gangíri by Jaláli. "The conduct of the headmen of Gangíri," writes Mr. Sapte, "attracted our special notice ; on our reaching the village, they came out to meet us, and then after waiting but a few minutes wished to leave, and kept asking us to allow them to go. We thought it better to keep them in camp, but I have every reason to believe it was from this village that news was sent to the rebels of the smallness of our force, the villagers being then in ignorance of the proximity of Colonel Seaton's column. Early the next morning Colonel Seaton arrived and

encamped on the east side of the Ním nadi, two miles in advance of our camp. About noon of that day we were surprised by the sudden appearance of a cloud of cavalry close to the camp. The men turned out, and after a splendid charge from the Carabineers, in which three gallant officers of the Carabiniers lost their lives, succeeded in driving the rebels before them at all points, capturing three of their guns and killing some three hundred. The cowards thought to have been opposed by Colonel Farquhar's small detachment, and great was their astonishment at finding a large army ready to receive them ; they soon found out their mistake, and thought to save their worthless lives by an ignominious flight. We went with Colonel Seaton's column the next day to Kásganj, which we found evacuated. Colonel Seaton followed the enemy up on the 15th and directed us to march up the bank of the river from Kachhla ghát, and destroy every boat we could find. Major Stokes and Lieutenant T. P. Smith, of the Horse Artillery, succeeded in burning four boats at Kachhla, notwithstanding the presence of a large rebel force on the opposite side." The enemy's force was under the command of Ismail Khán, son of Walidád Khán of Málágarh, and fled to Kásganj, and thence by Saháwar to Patiáli, where another action took place in which they lost all their guns, to the number of thirteen, and all their ammunition and baggage. The rebel force was thus completely dispersed, and the remains of it retreated to Farukhabad. Colonel Seaton returned to Kásganj, and crossing the Káli nadi, marched by Eta to Mainpuri, which was occupied by his force, after a brief resistance, about the 26th December. Occasional bodies of troops marched through the district subsequently, and in March, 1858, General Keeney's force took up a position at Patiáli, from which they commanded the river-face throughout the district, and by the middle of the year order was completely restored. Since the mutiny the principal event has been the settlement of the land-revenue of the district, which has been sufficiently described in the previous pages.

GAZETTEER

OF THE

ETA DISTRICT.

CONTENTS.

	<i>Page.</i>		<i>Page.</i>
Aliaganj,	108	Márahra,	155
Amápur,	110	Márahra parganah,	158
Angraiya,	111	Mohanpur,	163
Atranji Khera,	111	Nardauli,	163
Aulái parganah,	114	Nawábganj Nagariya,	164
Azamnagar parganah,	117	Nidhauli,	164
Badariya or Badarya,	125	Nidhpur parganah,	165
Barai,	125	Nyurai,	169
Barna parganah,	125	Pachlána parganah,	169
Basundra,	129	Patiáli parganah,	174
Bilrám town,	129	Patiáli village,	178
Bilrám parganah,	130	Pilwa,	180
Bhargaiu,	135	Rámpur,	180
Dharauli,	135	Saháwar,	180
Dhaulesar,	135	Saháwar-Karsána parganah,	181
Dhumri,	135	Sakít,	187
Dundwáraganj,	136	Sanauri,	190
Eta town,	137	Sankisa,	190
Eta-Sakít parganah,	139	Sarái Aghat,	197
Faizpur-Badariya parganah,	146	Sarái Girdhári,	198
Himmatnagar Bajhera,	150	Sirhpura,	198
Jaithra,	151	Sirhpura parganah,	199
Jirsmi,	151	Sonhár parganah,	205
Kádirbári,	151	Soron town,	209
Kádirganj,	151	Soron parganah,	213
Kásganj,	152	Tusauri,	217
Kusaul,	155	Thána Daryáoganj,	218
Marahchi,	155		

ALIGANJ, a town in parganah Azamnagar of the Eta district, is situated on the Eta and Farukhabad road, 34 miles from Eta. The population in 1847 numbered 7,146 souls; in 1853 there were 8,429 inhabitants, and in 1865 there were 7,813. The census of 1872 showed a total population numbering 7,912 souls, of whom 5,227 were Hindús (2,533 females) and 2,685 were Musalmáns (1,440 females). The area of the town site is 148 square acres, giving 53 souls to the square acre. Notwithstanding its comparatively large population, Aliganj is only a large, quiet, agricultural village, possessing little trade or importance.

Site. There is one wide metalled road running from north to south and containing the principal bazar, another

metalled road crosses this at right angles from east to west. The shops are, for the most part, built of mud, but there are a few large brick-built houses, the residences of the wealthier traders. The tahsíli, a circular structure resembling a fort, and the school are in the principal bazar, and the police-station, post-office and travellers' sarái, built by the founder, lie on the road running from east

to west. The centre of the saráí is a clean open space possessing a remarkably good well, surrounded by trees. All classes are to be found in Aliganj, but Mahájans and Saraugis are especially numerous. The market days are Mondays, Tuesdays, and Saturdays, and the chief articles of trade are grain, indigo-seed, and cotton, which are exported to Káimganj, Farukhabad, Kuráoli in Mainpuri, and by the Grand Trunk Road to Eta, and thence to the railway at Túndla and Háthras.

Aliganj has recently been formed into a municipality, the affairs of which are managed by a committee of twelve members, of whom four are official and eight are elected by the tax-payers. The incidence of the octroi in 1874-75 fell at Re. 0-5-10 per head of the population. The following statement shows the income and expenditure for three years:—

	Receipts.			Expenditure.		
	1872-73.		1873-74.	1874-75.	1872-73.	
	Rs.	Rs.			Rs.	Rs.
Opening balance	...	469	235	Collection and head office,	401	670
Octroi	...	1,666	3,150	2,917 Police	396	1,172
Miscellaneous	...	348	179	287 Conservancy, lighting, &c.	182	419
Total	...	2,034	3,798	3,439 Public works	433	699
Expenditure	...	1,565	3,563	3,372 Charitable grants	104	519
Balance	...	469	235	67 Miscellaneous	49	84

The following statement shows the imports and consumption of the principal taxable articles per head of the population for two years:—

Articles.	Gross imports in 1873-74.		Imports in 1874-75.		Consumption per head in 1873-74.			
	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.	Mds. s. c	Rs. a. p.
Grain	Mds.	Rs.	Mds.	Rs.	Mds.	s. c	Rs.	a. p.
Sugar refined	...	41,175	2,716	42,480	3,407	5 8 2	0	5 5
Ditto unrefined	...	615	...	564	...	0 3 2	...	...
Ghi	...	4,500	...	2,545	...	0 23 15	...	...
Other articles of food	...	319	...	284	...	0 1 9	...	...
Animals for slaughter	...	5,723	7,984	4,764	8,526	...	...	...
Oil	...	1,536	head	1,070	...	head 1/4	...	...
Oil-seeds	...	50	...	54	...	0 0 4	...	...
Fuel, &c.	...	1,353	...	1,505	...	0 6 13	...	...
Building materials	...	1,479	978	82	578	0 7 7	0	1 11
Drugs and spices	...	51	1,861	23	1,566	0 0 4	0	3 9
Tobacco	5,343	7	5,876	...	0	10 3
European cloth	...	738	...	478	...	0 3 10	...	...
Native cloth	28,516	...	26,607	...	3 9 6	...
Metals	10,489	...	9,743	...	1 5 2	...

Aliganj is the head-quarters of the tahsíl of the same name comprising parganahs Azamnagar, Barna, Patiáli, and Nidhpur. It History.

was founded in the last century by Yakút Khán, alias Khán Bahádúr Khán, a Katiya Thákur of Angraiya, who became a convert to Islám and a *chela* of the Farukhabad Nawáb. Khán Bahálur Khán, on his conversion, was appointed amil of Azamnagar, and built the large mud fort to the south of the town, and on it a massive tomb of block kunkur to the memory of the Musalmán saint Hamza Shahíd. Two towers of the tomb, with the connecting wall and a gateway facing the north, still remain standing. The date of the building of the fort (1747 A.D.) is found from the following inscription engraved on a slab of stone which was removed from the fort and is now in the possession of Karámat Khán:—

چو یاقوت خان سے المکان بنائے علیمنج خوش تو نہاد
ز بس خوبی و حسن ترتیب آن بھر کشور ملک شہزاد فتنی
چہ فرج بیانی کہ از دیدنش دل اهل آفاق گردید شاد
خدایا ز چشم بدش در در دار کہ این است معمورہ دین و داد
سروش دعا کرد سالش بگفت علیمنج آباد و فرخنده بند
کاتب الحروف محمد آدم معمار محمد دخانی.

سال ۱۱۶۳ هجری

Yakút Khán formed the township by taking land from five villages and settled people of all classes in it. He was killed in the battle of Dori in the year 1161 H. (1748 A.D.), fought between the Nawáb of Farukhabad and the Rohillas under Háfiz Rahmat Khán, in which the latter was victorious. The favourite elephant of Khán Bahádúr Khán, though itself badly wounded, brought his corpse to the foot of the fort, where it died. Khán Bahádúr Khán was buried in a plain tomb in the midst of an enclosure which lies beneath the fort and is surrounded by a low wall of block kunkur. At the foot of his tomb is a mound which, tradition says, is the burial-place of his elephant. The tomb, with its well-preserved enclosing walls, forms, together with the handsome frontage of the ruined tomb standing on the high mound above, the chief interesting features of the place. Two unpretending mosques, one to the north and the other to the south of the town, were built by the founder, whose descendants are still in possession of the proprietary right to the land in the neighbourhood.

AMAPUR (Amánpur), a small trading town in parganah Saháwar-Karsána and tahsíl Kásganj of the Eta district, is distant from Eta $13\frac{1}{2}$ miles. The population of the town, with its suburb Dadwára, numbered 2,743 souls in 1872. This town has lost much of its importance since the Grand Trunk Road was opened, and traffic fell off on the Dehli and Farukhabad road which passed through it. It is still the seat of a considerable trade in cotton, grain,

and indigo-seed, and contains several wealthy bankers and merchants. The Chaukidári Act is in force in Amípur, including Dadwára, and in 1873-74 supported a village police numbering four men of all grades at an annual cost of Rs. 192. The number of houses in the town during the same year was 589, and of these 395 were assessed with a house-tax averaging Re. 1-12-4 per house assessed and Re. 0-4-1 per head of the population. This, with a balance of Rs. 43 from the previous year, gave an income of Rs. 743, of which Rs. 736 were expended on wages and public improvements.

ANGRAIYA, or Angreya, a large village of párghanah Azamnagar of the Eta district, lies to the south of the Eta and Aliganj road, 27 miles from Eta. The population in 1865 numbered 232 souls, and in 1872 was 282. The Angraiya taluka contained 32 villages, which, until the cession of Azamnagar to the British, belonged to Bakht Buland Khán, who had a small brick fort in the vicinity. He was son of Kesri Singh, alias Khán Bahádur Khán, a Katiya Thákur, who became a convert to Islám and a disciple of Nawáb Muhammad Khán, Bangash, of Farukhabad (see ALIGANJ).

ATRANJI KHERA, a famous village, or rather mound, on the boundaries of Achalpur and Burhanabad, in párghanah Márahra of the Eta district, distant ten miles north from Eta on the Grand Trunk Road, 15 miles south of Soron, and 43 miles north-west of Sankisa as the crow flies, but 50 miles from it by road. The name Atranji occurs with Sikandarpur as the name of one of the párghanahs of Kanauj in the *Aín-i-Akbari* in the form Sikandarpur-Atreji. Sikandarpur, now called Sikandarabad, is a village on the left bank of the Kálí nadi, opposite Atranji. But little is known about its early history, though many of the oldest families in the district claim it as their home. I shall first give the local story, and then the result of modern research.

Local tradition says that in ancient times, before the invasion of the Musal-máus, the ancestors of the celebrated Chakravartti

Local tradition.

Raja Ben, who was the chief Raja of these parts, built a strong fort, which was surrounded by a large and flourishing city, and the fort continued, till the time of Raja Ben, the residence of the Rajas. It is not known to what caste Raja Ben belonged. When Shaháb-ud-dín Ghori, in 1193 A.D., after the defeat of Raja Prithiráj of Dehli, demanded the submission of the surrounding chieftains, Raja Ben refused to render allegiance to him and defeated several expeditions sent against him. At length Shaháb-ud-dín Ghori took the field in person, and in order to facilitate operations against the fort, is said to have dug a canal from Khúrja, in the Bulandshahr district, which he joined to the Kálí nadi close to Atranji, and the remains of it in the vicinity of the mound are still pointed out. A battle was fought, in which the Raja was defeated, his fort and city were then surrounded, captured, and blown into the air, and the whole place, including the inhabitants and houses, was utterly

destroyed.¹ Since then the khera has remained uninhabited and desolate. Below the khera is the tomb of Hazrat Hasan, who was killed on the side of the Musalmáns. The length of the khera is 3,960 feet, breadth 1,500 feet, height 65 feet. Coins of all sorts are frequently found on it, but although the popular belief is that great treasures lie buried within the khera, so great is the superstition dread attached to it, that few persons will now dig there either for coins, or for brick or stone. Such is the story told by tradition, but more than one part of it is incredible. In Shaháb-ud-dín Ghori's time gunpowder was not known, and the account of the canal carried from Khúrja is absurd; probably a deep trench may have been dug all round the city, in order to make the blockade more effective. Some account of this mound and the ruins near it has been given by the late Mr. C. Horne in the Journal of the Asiatic Society.²

General Cunningham would identify Atranji Khera with the site of *Pi-lo-chan-na*, visited by the Chinese Buddhist traveller Chinese travellers.

Hwen Thsang in the seventh century. M. Stanislas

Julien in his "Voyages des Pèlerins Bouddhistes," transliterates the Chinese name by Virasána. The words 'pil' and 'kar' in Sanskrit both mean elephant, so that Karsána would answer, in form at least, to the name given by Hwen Thsang; but as General Cunningham notes, Karsána is apparently of too modern origin to be taken for the old city. M. Vivien de St Martin in his 'Mémoire analytique sur la carte de l'Asie centrale et de l'Inde' suggested Karsána.³ Hwen Thsang records that on leaving Ahichhatra, which can clearly be identified with the village of the same name near Ramnagar, in the Bareilly district, he proceeded, in a southern direction, some 260 to 270 *li*, or from 43 to 45 British miles, to the Ganges, which he crossed, and then turning west, he arrived in the kingdom of *Pi-lo-chan-na*. He describes it as being 2,000 *li*, or 333 miles, in circuit, and on leaving it after a journey of 200 *li*, or 33 miles, he came to the kingdom of *Kie-pitha*, or Kapitha, called *Smg-ka-shi*, or Sankisa, by Fah Hian,⁴ and lying midway between Virasána and Kanauj. Sankisa is identified with the modern village of that name on the left bank of the Kálí nadi. All these indications clearly point to some place in the north-west of the Eta district as the site of the ancient city, and I shall now give General Cunningham's reasons for identifying the ancient Buddhist city of *Pi-lo-chan-na* with Atranji. Passing over Karsána and Pilkhuni near Sirhpura as being apparently of modern date, he writes:—"In proposing Atranji as the site of the ancient *Pi-lo-chan-na*, I am influenced solely by the fact that this is the only large place, besides Soron, of any antiquity in this part of the country. It is true that the

¹ This story is told by Muhammad Baha-ud-dín Husain of Márahra in his *Akkbar-ul-Márahra*.

² Vol. XXXV. (Part I), 165.

³ Voy. des Pél. Boud., III, 343.

⁴ Ibid., II., 235.

recorded distance from Sankisa is somewhat greater than that recorded by the Chinese pilgrim, namely, 45 miles, instead of 33 miles, but the bearing is exact." From measurements made by a trustworthy servant Cunningham gives the length of the great mound as 3,250 feet and the breadth as 2,550 feet at the base, and writes :—" Now these dimensions would give a circuit of about two miles, which is the very size of *Pi-lo-chan-na* as recorded by Hwen Thsang." Its highest point is 44 feet 9 inches, which, if Cunningham's identification be correct, should be the ruins of the great stupa of Asoka, upwards of 100 feet in height, as this lofty tower is said to have been situated inside a monastery in the middle of the town, outside of which were marked the places where the Buddhas rested for a time. Outside the town there were two other monasteries, inhabited by 300 monks, who studied the Maháyána, and five temples of the gods. The monasteries may perhaps be represented by two small mounds which still exist on the east side of the great khera, and to the south there is a third mound, 165 feet in length, by 105 feet in breadth, which may possibly be the remains of one or more of the five temples.

" Atranji Khera," writes Cunningham, " had two gates—one to the east, towards the Káli nadi, and the other to the Cunningham's arguments. south. The mound itself is covered with broken bricks of large size and fragments of statues, and old coins are said to be frequently found. All the existing fragments of statues are said to be Brahmanical. There is a temple of Mahádeo on the mound, and there are five lingams in different places, of which one is six feet in height. The principal statue is that of a four-armed female called Devi, but which, as she is represented treading upon a prostrate figure, is most probably Durga. The only objection to the identification of Atranji with *Pi-lo-chan-na* is the difference between the distance of 200 *li*, or 33 miles, as stated by Hwen Thsang, and the actual distance of 43 miles direct, or about 48 or 50 miles by road. I have already suggested the possibility of there being some mistake in the recorded distance of Hwen Thsang, but perhaps an equally probable explanation may be found in the difference of the length of the *yojana*. Hwen Thsang states that he allowed 40 Chinese *li* to the *yojana*, but if the old *yojana* of Rohilkhand differed from that of the central Duáb as much as the *kos* of these districts now differ, his distances would have varied by half a mile in every *kos*, or by two miles in every *yojana*, as the Rohilkhand *kos* is only one and a half mile, while that of the Duáb is two miles, the latter being one-third greater. Now if we apply this difference to Hwen Thsang's measurement of 200 *li*, or 33 miles, we increase the distance at once to 44 miles, which agrees with the direct measured distance on the map. I confess, however, that I am rather inclined to believe in the possibility of there being a mistake in Hwen Thsang's recorded distance, as I find

exactly the same measurement of 200 *li* given as the distance between Sankisa and Kanauj. Now the two distances are precisely the same—that is, Sankisa is exactly midway between Atranji and Kanauj, and as the latter distance is just 50 miles by my measurement along the high road, the former must also be the same. I would, therefore, suggest the probability that both of these distances should be 300 *li*, or 50 miles, instead of 200 *li*, as recorded in the text. In favour of this proposed correction I may cite the testimony of the earlier Chinese pilgrim, Fah Hian, who makes the distance from Sankisa to Kanauj seven *yojanas*, or 49 miles. At Hwen Thsang's own valuation of 40 *li* to the *yojana*, this measurement would give 280 *li*; and as Fah Hian does not record a half *yojana*, we may increase the distance by half a *yojana*, or 20 *li*, which brings the total up to 300 *li*, or exactly 50 miles. But whatever may be the true explanation of the difference between the actual distances and those recorded by Hwen Thsang, there still remains the important fact that Sankisa was exactly midway between Kanauj and *Pi-lo-chan-na* just as it now is midway between Kanauj and Atranji. If we couple this absolute identity of position with the fact that Atranji is the only old place in the part of the country indicated by Hwen Thsang, we can scarcely arrive at any other conclusion than that the great ruined mound of Atranji is the site of the ancient *Pi-lo-chan-na*."

AULAI, a parganah of the Eta district, lies between Faizpur on the west and Nidhpur on the east; the Ganges forms the northern boundary, and Soron and Sirhpura the southern. In 1872-73 the total area comprised 31,041 acres, of which 19,030 were cultivated (5,155 irrigated), 7,853 were culturable, and 4,158 acres were barren. Like Nidhpur, it may be divided into three tracts:—(1) the *katra* or lowlands on the Ganges; (2) the *danra* or uplands, and (3) the *tarai* or lowlands of the Búrhganga.

General appearance.

The uplands comprise the greater portion of the area, and where they have a thick deposit of earth, produce sugar and wheat, but, except in favourable years, require artificial irrigation. The *katra* on the Ganges has a good proportion of *tarai* land, which yields sugar-cane and rice without irrigation. The *tarai* of the Búrhganga is not so good, as the passage of the water is liable to be stopped in time of flood, and the sugar-cane therefore rots. Altogether the *kharif* occupied 64·8 per cent. of the total cultivated area during the year of measurement, and in it sugar-cane covered 15·5 per cent., cotton 22·2 per cent., and *chari* or fodder 6·1 per cent. In the *rabi* wheat covered 27·2 per cent., and barley 6·5 per cent., of the total cultivated area.

The assessments of the first four settlements were as follows:—(1) Rs.

Fiscal history. 21,783; (2) Rs. 22,433; (3) Rs. 22,937, and (4) under

Regulation IX. of 1833, Rs. 25,087. The revenue

before the present (or fifth) settlement amounted to Rs. 25,520, an increase due

to the resumption of a revenue-free estate and some small alluvial patches. The following statement compares the areas of the last and present settlements :—

	Total area.	Unassessed.			Cultivated.			Total assessable area.
		Revenue free.		Barren.	Culturable waste.	Lately abandoned.	Irrigated.	
		Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	
Past settlement,...	31,342	16	5,683	9,829	724	9,535	2,992	2,527 25,598
Present ditto,..	31,041	...	4,158	6,647	1,206	5,155	13,875	19,030 26,883

The irrigated area of the present settlement includes 2,735 acres *taráí*. The increase in cultivation has been very great, amounting to 52 per cent. The former settlement was made by Mr. Timins in the Budaon district, and his assessment fell at Re. 0-15-8 on the assessable area and Rs. 2-0-1 on the cultivation, implying an average rental of Rs. 3-0-7 per acre. At the expiration of the settlement the rate on cultivation fell to Re. 1-5-5, and still 29 per cent. of the culturable waste remained untilled. The new settlement has been made by Mr. J. S. Porter, and he found that the rental of the village papers corrected for lands held as seer at cultivators' rates, and for lands held on payment in kind by estimate, amounted to Rs. 55,135, giving an average rent-rate of Rs. 2-14-4 per acre. He next distributed the soils of the parganah with the following valuations :—

Soil.	Area in acres.	Rate per acre.	Soil	Area in acres.	Rate per acre.
		Rs. a.			Rs. a.
Tarái 1st, ..	1,775	8 0	Dámat 1st, ..	1,063	5 4
Ditto 2nd, ..	1,975	5 4	Ditto 2nd, ..	760	3 15
Gauhán 1st, ..	..	..	Ditto 3rd, ..	4,802	2 10
Ditto 2nd, ..	2,060	5 4	Bhúr, ...	6,595	1 5

This calculation gave a rental of Rs. 65,218, and Mr. Porter ultimately assessed, on half assets, at Rs. 32,640, giving an increase, on the previous demand, of 28 per cent., falling at Re. 1-11-5 on the cultivated acre, and implying an assumed rental nearly 18 per cent. above the recorded assets. Mr. Porter observes that there was considerably more room for expansion of rents in this parganah than in Faizpur, as Aulái was in some slight degree superior on the whole to Faizpur, and in both the existing rent-rates were altogether inadequate. The new assessment came into force in July, 1871.

The following table shows the well capabilities at settlement :—

Class of well.	Number.	Number of runs.	Total area irrigated.	Average.		
				Area irrigated from each run.	Depth to water.	Depth of water.
Pukka, ...	6	6	18	3·00	7·72	4·33
Kuchcha, ...	13	13	34	2·61	4·8	2·26
Dhenkli, ...	896	896	1,305	1·45	3·92	2·02
Total, ...	915	915	1,357	...	...	...

According to the census of 1872, parganah Aulai contained 86 inhabited villages, of which 57 had less than 200 inhabitants ; 21 had between 200 and 500 ; 7 had between 500 and 1,000 ; and one had between 1,000 and 2,000. The settlement records show 36 maháls or estates, of which 18 are zamindári, 11 are perfect, and 7 are imperfect pattidári. The total population in 1872 numbered 17,918 souls (7,778 females), giving 373 to the square mile, or 426 to the cultivated square mile. Classified according to religion, there were 16,915 Hindús, of whom 7,392 were females; 1,003 Musalmáns, amongst whom 386 were females. Distributing the Hindu population amongst the four great classes, the census shows 1,511 Brahmins, of whom 622 were females ; 2,042 Rajpúts, including 824 females ; 187 Baniyas (97 females) ; whilst the great mass of the population is included in “the other castes” of the census returns, which show a total of 13,175 souls, of whom 5,849 are females. The Brahman and Baniya sub-divisions found in this parganah are not distinguished in the returns. The Rajpúts belong to the Chauhán (243), Solankhi (748), Tomar (75), Pramár, Sikharwár, Parihár, Ráthor, Katiya, Pundír, Gahlot, Bais, Jádon, Dhákra, Badgújar, Gaur, Gauráhar, Janghára, Bhadauriya, Raghubansi, Kachhwáha, Sombansi, Katehiriya, Báchhal, Gautam, Surkhi, Porach, Mahárwár, Gaharwár, Taila, and Dugla clans. Amongst the other castes of the census, the following show more than 1,000 members each :—Káchhi or Muráo (2,826), Ahír (1,074), Kahár (1,053), Chamár (2,570), and Gadaríya (1,132). The following have between 100 and 1,000 members :—Káyath (249), Barhai (383), Mahájan (268), Lodha (363), Khákrob (525), Hajjám (329), Dhobi (272), Kumhár (284), Kori (142), Nunerá (482), Aheriya (103), and Teli (665). Distributing the agricultural population amongst proprietors and cultivators, the former, at settlement, numbered 256 souls, and amongst them Thákurs possessed 41 per cent. of the entire area of the parganah; Brahmans held three per cent. ; Káyaths, 23 per cent. ; Baniyas, 9 per cent. ; Mahájans, 8 per cent. ; Káchhis and Kahárs, 3 per cent. each ; Chamárs, 2 per cent. ; Musalmáns, 1 ; and Europeans, 7 per cent.

of the entire area. Thákurs comprised 19 per cent. of the cultivating castes; Brahmans, 16 per cent.; Káchhis, 13; Chamárs and Gadariyas, each 7 per cent.; Káyaths, Kahárs, Ahírs, Khákrobs, and Musalmáns, each 4 per cent.; Lodhas, 3; Barhais, 2, and others, 13 per cent. of the total population actually tilling the ground (2,787).

The following statement shows the distribution of the cultivation amongst proprietors and tenants, and their rents, during the year of measurement:—

Class of cultivators.	Number of holders.	Area held on paying		Total average area held by each in acres.	Total cash rents.	Average cash-rate per acre.	Proportional distribution per cent.
		In cash.	In kind.				
Proprietors (seer), ...	256	2,118	272	9	4,475	2 1 9	13
Occupancy tenants, ...	1,503	10,073	347	7	32,924	3 4 3	55
Tenants-at-will, ...	1,972	5,522	463	5½	11,928	2 2 7	3½
Rent-free, ...	212	235	...	...	...	...	1
Total, ...	3,043	17,948	1,082	...	49,327	...	100

The occupations of the people are shown in the statistics collected at the census of 1872. From these it appears that of the male adult population (not less than fifteen years of age),

Occupations.

26 are employed in professional avocations, such as Government servants, priests, doctors, and the like; 551 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c.; 95 in commerce, in buying, selling, keeping or lending money or goods, or the conveyance of men, animals or goods; 4,184 in agricultural operations; 544 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 979 persons returned as labourers and 150 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 550 as landholders, 11,200 as cultivators, and 6,168 as engaged in occupations and unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 120 males as able to read and write out of a total male population numbering 10,140 souls. In the reign of Akbar, Aulái formed a portion of mahál Budaon in dastúr and sirkár Budaon, and remained in Budaon until 1845, when it was transferred permanently to the Patiáli sub-division, now Eta. Since the settlement under Regulation IX. of 1833, the parganah has lost nine estates (including Aulái khás) by transfer to parganah Nidhpur, and in return it has gained eight estates by transfer from Nidhpur and nine by partition.

AZAMNAGAR, a parganah of the Eta district, is bounded on the north and west by parganah Patiáli; on the west by Sirhpura and Barna of the same district; on the south by Mainpuri, and on the east by the Farukhabad district. In 1872-73 the area comprised 164,100 acres, of which 110,050 acres were

cultivated (40,611 irrigated); 29,859 acres were culturable waste; 583 acres were held free of revenue, and 23,608 acres were barren. Sandy soil spreads in wide irregular undulations, throughout almost the whole parganah, and forms even 64

per cent. of the cultivated area. The worst portions, as in other similarly situated parganahs, are the tracts

bordering upon the lowlands of the Búrhganga to the north, and upon those of the Káli to the south. The central tract between the two rivers has *dúmat* soil in much larger proportion, interspersed with occasional patches of bare, barren *usar* land and *dhák* jungle, whilst towards the Farukhabad border a group of villages occurs in which there is only 20 per cent. of *bhúr*. The *tarái* of the Káli is a narrow strip of land averaging about a quarter of a mile in breadth of exclusively good loam and clay, to which the uplands descend in gradual sandy undulations. The Búrhganga *tarái* is about one to two miles in width, and lies beneath a high cliff cut through by deep ravines, with rich soil nearest to the old bank, whilst further away the soil is of the worthless description known as *phatka*, comprising almost pure sand covered with a thin deposit of alluvial soil. In both the lowland tracts irrigation is almost unnecessary, but on the Káli it is sometimes had recourse to, owing to the *tarái* being considerably higher than the river bed, and being in consequence partially drained of its moisture by the river. With these exceptions the villages throughout the parganah are of a fairly uniform character, varying in the proportion and shade of quality of the same descriptions of soil, but not presenting any group of generally distinct conditions which would necessitate separate treatment. The drainage line falls from the high land above the Búrhganga on the north to the Káli on the south, whilst from the north-eastern corner of the parganah, the surplus moisture is carried off by the Bagar, a succession of shallow depressions, deepening occasionally into *jhils*, which commence in this parganah and form ultimately a stream which flows into the Farukhabad district. Some cultivation is carried on in its bed during the cold and hot seasons. The average depth of water from the surface over the whole parganah is about 14 feet, with an average depth in wells of about 5·5 feet. In the *tarái*, water is found at from 4 to 8 feet from the surface, and there are indications that the water-level has risen considerably throughout the whole parganah during the last 30 years. The following statement shows more clearly the well-capabilities as found at settlement:—

Class of well.	Number.	Number of runs.	Total area irrigated.	Average		
				Area irrigated from each run.	Depth to water.	Depth of water.
Pukka, ...	... 592	778	3,628	4·58	15·01	6·46
Kuchcha, ...	... 6,819	6,843	23,881	3·48	13·15	4·89
Dhenkli, ...	... 1,459	1,460	2,880	1·97	11·73	3·92
Total,	... 8,870	9,081	30,339	...	...	...

The previous assessments of this parganah were as follows :—(1) Rs. 98,786 ;

Fiscal history. (2) Rs. 1,02,984 ; (3) Rs. 1,04,338, and (4) under Regulation IX. of 1833, made by Mr. Robinson in the

Farukhabad district, Rs. 1,09,591, which fell at Re. 1-7-4 on the cultivated acre, and implied an average rent-rate of Rs. 2-4-3 on the cultivation. This assessment was reduced on revision, eight years afterwards, by Mr. Wynn-yard, who lowered the revenue to Rs. 98,604, falling at Re. 1-5-1 on the cultivated acre and giving a rent-rate of Re. 1-15-6. In 1846, twelve villages, with a revenue of Rs. 7,915, were added to the parganah, and by reductions for land taken up for roads and canals and additions, by assessing revenue-free patches, the revenue stood at Rs. 1,06,818 at the commencement of the present settlement.

The description of the parganah given by Mr. Robinson at the last settlement presents a most unattractive picture, considerably harsher than its present condition would now warrant. He says:—"The general condition of the parganah is bad : the land is generally high and sandy, in some parts so poor as to bear crops only once in every two years, and a considerable fallow is allowed in almost all the villages ; a few estates towards the southward of

Former and present state the parganah are of a better quality. The inhabitants compared. ants are principally Rajpûts, all carrying arms, much addicted to thieving of cattle and of dissolute habits. They are, I think, less civilized than any class of people I have seen except the inhabitants of the *tarâî* in Rohilkhand. The consequence is that the agriculture of the parganah is neglected and badly conducted, and the parganah, allowing for all its natural disadvantages, is in a state far below its capabilities. Hemp and indigo are the most valuable products ; sugar-cane is little cultivated. The main support of the revenue is, however, the kharîf crops of joár and bájra ; cotton is also considerably cultivated." On this Mr. Ridsdale remarks :—"With the exception of the sandy nature of the soil, the indelible natural feature of the parganah, scarcely any of these unfavourable traits are now noticeable. The agriculture and social condition of the cultivating classes are fairly on a level with those of other parganahs of similar capabilities. Cattle-thieving has ceased to be the leading occupation of its inhabitants, and the better class of staples are largely grown. The relative wealth of the parganah, compared with the rest of the district, is indicated by the returns of the late income-tax assessments, wherein, out of the sixteen parganahs of the district, Azamnagar is only surpassed by five other parganahs in the incidence per square mile of area of the assessment on zamíndârs' and cultivators' profits and of other trades combined with them. It may therefore be reasonably inferred that the parganah has reached a fair standard of general prosperity. The entire demand for the ten years preceding the Regulation IX. of 1833 settlement was annually collected, with an average balance of only

Rs. 403. Mr. Robinson argued that "it could not have been paid with so small a deficit for such a period by a turbulent race of Rajpûts, without a profit of something near, or perhaps more than 30 per cent., and he hence deduced the estimated assets of the parganah at Rs. 1,58,543. He omits to mention whether any coercive processes had been requisite to realise this demand, and no statistics are available to prove the difficulty or facility of collection, but in the course of my village enquiries I have discovered fifteen estates which were sold by auction for arrears of revenue prior to Mr. Robinson's settlement. Twelve of them were owned by these 'turbulent Rajpûts,' but as Mr. Robinson reduced the revenue of eleven out of the fifteen in his new settlement, it may be concluded that the arrears were probably due at least as much to over-assessment as to contumacy. Still, considering the frequency of this measure in those days, this number of sales cannot be held to establish the severity of the parganah assessment, and Mr. Robinson's arguments may, I think, be accepted in support of the general fairness of the revenue. Mr. Robinson's other reason for not lowering the existing demand were that the incidence of the revenue in this parganah was 38 per cent. lower than in the neighbouring parganah of Shamsabad, which was not heavily assessed—a difference scarcely warranted by the comparative capabilities of the two parganahs; and that average rent-rates, both actuals extracted from patwaris' papers and assumed rent-rates developed by his predecessor, Mr. Rose, and tested by himself, showed a similar and somewhat higher scale of assets. He ultimately assessed the parganah at Rs. 1,09,591—an increase of Rs. 2,010, or less than two per cent. above the demand of the preceding year." The Commissioner, commenting on these assessments to the Board, remarks :—"Moderation has been the prevailing feature in these settlements, and where the assessment has been raised, the enhancement has prudently fallen short of the sum which might apparently have been demanded." This assessment broke down, not so much on account of its intrinsic severity, but in consequence of a series of calamitous seasons of scarcity and drought culminating in the famine of 1245 *fasli* (1838), which so impoverished this and the neighbouring parganahs as to necessitate a reduction of the Government demand, five villages in this parganah having been sold, four held khâm, and three farmed for arrears of revenue."

The revision of the settlement was effected by Mr. Wynyard in 1844-45,
Transfers. and gave a reduction of Rs. 10,987, or 19 per cent. of
the revenue of the villages reduced, and 10 per cent. of

the revenue of the entire parganah. This revised demand was collected without difficulty. One village was farmed for arrears; three were sold for withholding revenue during the mutiny, and three whole villages and portions of four others were confiscated for rebellion. So much for State action. Between 1835 and 1870, shares having an area of 24,295 acres, and paying a land-

revenue of Rs. 15,868, were sold for Rs. 1,82,090, giving an average of Rs. 7-7-11 per acre, and 11-47 years' purchase of the land-revenue. The average price has risen from 5-01 years' purchase of a revenue amounting to Rs. 2,690 in 1846-55 to 13-13 years' purchase of a revenue amounting to Rs. 4,056 between 1866 and 1870. The transfers by auction during the same period (1835-70) amounted to 13,067 acres, paying a revenue of Rs. 8,668; the price fetched was Rs. 76,620, being only Rs. 5-13-10 per acre, and 8-84 years' purchase on the revenue. Statistics of auction sale are, as a rule, too untrustworthy for guidance as to value or price. The mortgage transactions covered 21,643 acres, paying a revenue of Rs. 14,483, giving a total of transfers affecting 59,005 acres, paying a revenue of Rs. 39,019 and yielding an average price per acre of Rs. 6-1-9 and 9-23 years purchase of the land-revenue. One fact may be gathered from these transfer statements, that the value of land between 1866 and 1870 is more than double what it fetched during the previous twenty years, or 11 $\frac{1}{2}$ years' purchase of the revenue compared with 4 $\frac{1}{2}$ years' purchase between 1846 and 1855.

New settlement,

The following statement compares the past and present areas:—

	Total area in acres.	Unassessed.				Culturable.		Cultivated.				Total assessable area.
		Barren.		Revenue-free.	Total.	Old waste.		Newly abandoned.	Irrigated.		Total cultivation.	
		Acres.	Acres.			Acres.	Acres.		Acres.	Acres.	Acres.	
Past settlement,	133,772	21,410	4,792	26,202	41,143	12,496	15,770	59,194	74,954	128,603		
Present ditto ...	164,100	23,608	583	24,191	25,566	4,293	40,611	69,439	110,050	139,909		

The area of the present settlement entered as irrigated includes 5,279 acres *tarai* land. The above figures show an increase in cultivation amounting to 46-7 per cent., and in irrigation of 139 per cent., whilst 21 per cent. of the culturable area remains untilled. The proportion of irrigation to cultivation has risen from 21 to 34 per cent. The present settlement was made by Mr. S. O. B. Ridsdale, and came into force in July, 1872. He found the actual rental corrected for land cultivated by proprietors, and lands held free of rent at average cultivating rates, and for lands held on division of produce by estimate, amounted to Rs. 2,25,766, giving an average rent-rate of Rs. 2-0-10 per acre.

The *kharif* crops, during the year of measurement, covered 51-9 per cent. of the total cultivated area, and amongst them sugar-cane occupied 1-6 per cent., indigo 34-2, cotton 4-3, rice 1-5, and *chari* or fodder 7-6 per cent. In the *rabi*, wheat occupied 20-1

Crops and soils.

per cent., barley 12·8, gram 1·9, and vegetables 1·3 per cent. of the entire cultivation. The following statement shows the assumed rates of rent per acre for each class of soil adopted at the recent settlement:—

Soils.	Rate.	Soils.	Rate.	Soils.	Rate.	Soils.	Rate.
	Rs. a.		Rs. a.		Rs. a.		Rs. a. p.
Gauhán, 1st,	8 14	Mattiýár, dry,	2 4	Dúmat, dry,	2 12	Bhúr, dry, ...	1 3 6
Do., 2nd,	5 12	Do., tarái,	3 0	Do., tarái,	4 0	Do., tarái,	1 11 0
Mattiýár, wet,	3 4	Dúmat, wet,	4 4	Bhúr, wet,	2 8		

The following figures show the soils to which the assumed rent-rates have been applied:—Gauhán—wet, 6,805 acres; dry, 2,134 acres; and tarái, 214 acres; total 9,153 acres: mattiyár—wet, 1,945 acres; dry, 1,247 acres; and tarái, 1,308 acres; total, 4,500 acres: dumat—wet, 15,305 acres; dry, 10,582 acres; and tarái, 2,672 acres; total, 28,559 acres: bhúr—wet, 11,277 acres; dry, 55,476 acres; and tarái, 1,085 acres; total, 67,838 acres, giving a total cultivation amounting to 110,050 acres. Applying the rates above given to these soils, the result is a gross rental for the parganah of Rs. 2,87,467, which gives a revenue at half assets of Rs. 1,43,733, or Rs. 36,916, or 34 per cent. above the revenue of the last year of the expiring settlement. This valuation fell at Re. 1-4-10 per acre of the cultivation, and implied an average rent-rate of Rs. 2-9-9 per acre. As already noticed, Mr. Robinson's assessment gave an average rent-rate of Rs. 2-4-3 on the cultivation, but his average rent-rates of Rs. 4-10-3 on irrigated and Re. 1-12-9 per acre on unirrigated land are higher than the rates adopted by Mr. Ridsdale for similar land, Rs. 4-8-0 and Re. 1-10-0 respectively, yet the great increase in irrigation has made the application of the lower rates give a higher general average. Besides the above assets, there was an income of about Rs. 3,500 per annum derived from such sources as the rent of cultivated groves, culturable waste, fisheries, singhára beds, garden produce, wood and gum from trees, thatching grass and the like. Ultimately the revenue assessed was Rs. 1,45,105, falling at Re. 1-5-1 per acre on the cultivated acre, giving an increase in the revenue of 36 per cent., and implying an anticipated increase in the assets of 26 per cent. There is no trade of any importance in the parganah: what little exists centres in Aliganj and is connected with Fatehgarh, and a small amount goes westwards to Eta. Communications consist of unmetalled roads, of which the Eta road is a fair one, but the rest are merely cart-tracks. The road to Fatehgarh is metalled, but only 4½ miles of it lie within the parganah.

According to the census of 1872, parganah Azamnagar contained 529 inhabited villages, of which 372 had less than 200 inhabitants; 118 had between 200 and 500; 29 had between 500 and 1,000; 6 had between 1,000 and 2,000; and 3 had between

2,000 and 3,000. The only town containing more than 5,000 inhabitants was Aliganj, with 7,912 inhabitants. The settlement records show 226 estates, of which 107 were held in zamindári tenure; 30 were perfect pattiári; 87 were imperfect pattiári, and 2 were bháyachára. The total population in 1872 numbered 111,330 souls (50,756 females), giving 433 to the square mile, or 506 to the cultivated square mile. Classified according to religion, there were 101,352 Hindús, of whom 45,939 were females, and 9,977 Musalmáns, amongst whom 4,817 were females; and one Christian. Distributing the Hindu population amongst the four great classes, the census shows 9,002 Brahmans, of whom 3,983 were females; 12,979 Rajpúts, including 5,939 females; 1,507 Baniyas (714 females); whilst the great mass of the population is included in "the other castes" of the census returns, which show a total of 77,864 souls, of whom 35,303 are females. The Brahman and Baniya sub-divisions found in this parganah are not distinguished in the returns. The Rajpúts belong to the Chauhán (1,373), Solankhi (127), Tomar (196), Pramár (220), Sikharwar, Parihár, Ráthor (5,850), Katiya (2,787), Pundír, Gahlot, Bais (295), Jádon (110), Dhákra, Badgújar, Gaur (258), Chandel, Gauráhar, Janghára (90), Bangar, Bhaduriya (66), Raghubansi, Kachhwáha (435), Katyár (387), Sombansi, Katchiriya, Báchhal, Gautami, Gohail, Tank, Khatri, Jais, Sengar, Jaiswár (257), Gaharwár, Raikwár, Taila, Baghel, Janwár, Bam-tela, Khandel, Nikumbh, Sammor, Tahar, Khichi, and Nigam clans. Amongst the other castes of the census, the following show more than 1,000 members each:—Káyath (1,864), Káchhi or Muráo (12,473), Barhai (2,223), Mahájan (2,633), Ahír (12,651), Lodha (9,395), Kahár (3,600), Hajjám (2,056), Chamár (14,266), Dhobi (1,795), Dhanak (1,461), Gadariya (4,097), Kumbár (1,252), Kori (1,206), Lohár (1,008), and Teli (1,834). The following have between 100 and 1,000 members:—Khákrob (839), Gosháin (141), Darzi (455), Bhar-bhúnja (844), Máli (184), Jogi (117), Sonár or Zargar (520), Tamboli (109), Khatik (925), Nunera (184), Nat (135), Banjára (331), Chik (104), and Baheliya (408).

Distributing the agricultural population at settlement amongst proprietors and cultivators, the former numbered 3,557 souls, and amongst them Thákurs possessed 56 per cent. of the total area of the parganah; Brahmans held 52 per cent., Káyaths 8 per cent., Musalmáns 18 per cent., Ahírs 3 per cent.;

Agriculturists. Mahájans 2, and Baniyas one per cent. of the total area. The parganah was formerly held almost exclusively by Rajpút communities, Ráthors, Katiyas, and Katyárs. Numerically, the Rajpúts still preponderate, showing 2,082 members out of the total proprietary body. The principal individual landholders are—(1) the Jádon money-lender of Awa Mísá, in the Agra district, who owns seven villages; (2) Munshi Waj-ud-dín Haidar of Bareilly, who has five villages; and (3) the old

Ráthor family of Rámpur, who possess three villages ; altogether giving an area of 32,244 acres and a revenue of Rs. 18,010. Thákurs comprise 13 per cent. of the cultivating castes, Brahmans 15 per cent., Káchhis 12, Lódhás 13, Ahírs 14, Musalmáns 8, Chamárs 6, Kahárs and Gadariyas each 4 per cent., Káyaths 2 per cent., and others 11 per cent. of the total population actually engaged in tilling the soil (29,586) at settlement. The following statement shows the distribution of the cultivation amongst proprietors and tenants, and their rents during the year of measurement :—

Class of cultivators.	Number of holders	Area held on paying		Total average area held by each in aeres.	Total cash rents.	Average cash rate per acre.	Proportional distribution per cent.
		In cash.	In kind.				
Proprietors (seer), ...	3,557	Acres. 2,554	Acres. ... 6,900	Acres. 6	Rs. 31,574	R. a. p. 1 7 5	19
Occupancy-tenants, ...	20,407		699	31	145,493	2 1 4	64
Tenants-at-will, ...	6,389	15,429	486	2 ⁴⁶	30,176	1 15 3	15
Rent-free, ...	3,140	1,982	...	...	...	...	2
Total, ...	33,143	108,865	1,185	...	207,243	....	100

The occupations of the people are shown in the statistics collected at the census of 1872. From these it appears that of the male adult population (not less than fifteen years of age), 321

Occupations.

adult population (not less than fifteen years of age), 321

are employed in professional avocations, such as Government servants, priests, doctors, and the like ; 2,360 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c. ; 1,035 in commerce, in buying, selling, keeping, or lending money or goods, or the conveyance of men, animals, or goods ; 35,217 in agricultural operations ; 4,451 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 3,240 persons returned as labourers and 6,374 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 4,161 as landholders, 70,562 as cultivators, and 36,607 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 1,588 males as able to read and write out of a total male population numbering 60,574 souls. Azamnagar was formerly a tappa or sub-division of mahál Shamsabad in sirkár Kanauj and subah Agra. It formed the head-quarters of an amil, and, at the cession, was made a separate parganah, which was attached to zila Farukhabad. In 1845 it was transferred to Eta. It has often been known as Aliganj from its principal town, which now gives the name to the tahsíl. In 1846, twelve villages assessed at Rs. 7,915 were added to the parganah from the Farukhabad district.

BADARIYA or Badarya, a village in parganah Faizpur Badariya of the Eta district, is situated on the Búrhganga to the west of Soron and 27 miles from Eta. It is also known as Sarái Badariya or Badarya. The population in 1865 numbered 2,489 souls, and in 1872 was 2,476. The town covers an area of 23 acres and was founded by Faizu, a slave of the Nawáb of Bareilly, who granted to him the land lying between the new and old banks of the Ganges, free of revenue. The town was originally called Faizpur, and the parganah takes its name from the town. Faizu built a sarái opposite to Soron on the Búrhganga, and called it Muhammad Sarái. As this sarái is situated between two rivers, the Ganges and the Búrhganga, it came to be known as the Muhammad Sarái badarya, or Muhammad's resting-place by the river, but it is now known only as Badarya, or locally Badariya. It is a place of mud buildings, though a few brick houses exist. Two wide metalled roadways run at right angles to each other, and the shops along them form the bazar, which is shaded by some fine old trees and possesses a good well in the centre. The inhabitants are a few well-to-do landowners and the cultivators of the rich land between the Búrhganga and the Ganges. Soron and Badarya are considered as one town for municipal purposes, and the municipal statistics given under Soron apply to both places. For most months in the year the towns are in direct communication with each other by a sandy causeway, and an iron bridge recently built continues the communication during the rains. Badarya is badly situated as the site is so little raised that in flood time the people suffer much from the rising of the Búrhganga. The village is, however, very clean and well kept.

BARAI, a village of parganah Márahra and tahsil Eta in the Eta district, is distant 9 miles from Eta. The population in 1872 numbered 820 souls. This was one of the Chauhán strongholds, and on a lofty hillock to the east of the village are still to be seen the remains of a large earth fort.

BARNA, a parganah of the Eta district, is bounded on the north by parganah Sirhpura; on the east by parganah Azamnagar; on the south by parganah Kuráoli in the Mainpuri district; and on the west by parganah Sonbár. In 1872-73 the total area comprised 24,573 acres, of which 18,834 were cultivated (5,841 irrigated); 3,975 acres were clutable, and 1,764 were barren. Barna is, next to Sonhár, the smallest parganah in the district. It lies on the left

bank of the Káli, with, as a rule, a poor sandy soil in
General appearance. the uplands (17,542 acres.) In the tract along the
Káli (1,292 acres) the soil is fertile, producing rich crops of wheat with and without irrigation, and on the uplands there are not wanting patches of good firm soil which with irrigation are capable of yielding a large outturn, but the mass of the land is *bhúr*, and often very bad *bhúr*, infested by the *káns* weed. The well-capability is not great; kuchcha wells, except in a few villages, seldom

last more than a year, and pukka wells are few in number. No sugar, and only a small quantity of indigo, is grown, but hemp is cultivated largely and sold in Dhumri, where it is manufactured into ropes and a coarse sacking known as *tát*. Altogether the *kherif* crops occupied 49·3 per cent. of the total cultivated area during the year of measurement, and amongst them sugar-cane covered 0·4 per cent., cotton 4·7 per cent., and indigo 1·3 per cent. In the *rabi*, wheat covered 13·8 per cent., barley 18·8 per cent., and gram 4·9 per cent. of the total cultivated area.

The assessment of the previous settlements were as follows:—(1) Rs. 15,906 ; (2) Rs. 15,736 ; (3) Rs. 15,651 ; (4) Rs.

Fiscal history.

15,690, and (5) by Mr. Robinson in the Farukhabad

district, under Regulation IX. of 1833, Rs. 18,331. This last assessment fell at Re. 1-4-3 on the cultivated acre, implying an average rent-rate of Re. 1-14-4 per acre; but was reduced on revision, eight years afterwards, by Mr. Wynyard, to Rs. 16,353, falling at Re. 1-2-0 on the cultivated acre and implying an average rent-rate of Re. 1-11-1 per cultivated acre. At the expiration of the settlement the revenue was Rs. 16,329, giving an incidence of only Re. 0-13-10 on the cultivation. The following statement compares the past and present areas :—

	Total area.	CULTIVATED.					
		Barren.	Old waste.	Lately aban-doned.	Dry.	Irrigat-ed.	Total.
	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.
Past settlement, ...	... 23,904	2,890	4,922	1,608	12,563	1,821	14,484
Present ditto, ...	... 24,573	1,764	2,503	1,472	12,993	5,841	18,834

Of the area entered as irrigated in the returns of the present settlement, 1,292 acres are *tárai* land. The irrigation shown at the present settlement is exclusive of that of the Kálí nadi tract. The new figures show an increase in cultivation amounting to 30 per cent., and in irrigation of 150 per cent., whilst 17 per cent. of the total culturable area remained untilled. Mr. J. S. Porter made the present settlement, and found that the existing rental, corrected for lands cultivated by proprietors and held free of rent at average cultivating rates, and for *batái* lands by estimate, amounted to Rs. 33,969, giving an average rent-rate of Re. 1-12-10. But, as Mr. Porter remarks, rents were low in this parganah and capable of considerable expansion. He adopted Mr. Crosthwaite's rates for Sonhár, which is of similar character, and dividing the Barna villages into three circles, fixed separate rates per acre for each class of soil in each circle, without distinction of irrigation, the

division into circles apparently providing for the variations in well-capability, thus :—

Circles.	UPLAND.				KALI TRACT.		
	Gauhán.	Dúmat.	Mattiyár.	Bhúr.	Dúmat.	Mattiyár.	Bhúr.
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
1st circle, ...	6 0 10	3 1 4	3 14 8	1 5 1	3 15 0	4 9 0	2 10 0
2nd do., ...	4 15 4	2 7 7	2 15 10	1 1 7	3 15 0	4 9 0	2 10 0
3rd do., ...	3 15 6	1 7 7	2 4 9	0 12 9	3 15 0	4 9 0	2 10 0

Applying these rates to the soils as given in the field-books, a rental of Rs. 40,378 was found, but this was found excessive, and a deduction of 10 per cent. was allowed, giving an assumed assets of Rs. 36,340, on which a revenue of Rs. 18,210 was ultimately assessed. The new revenue implies an average rent-rate of Re. 1-15-0 per acre, and fell at Re. 0-15-6 on the cultivation, and gave a rise of 11 per cent. above the previous demand. The following figures show the soils to which the assumed rent-rates have been applied :—*gauhán*—wet, 1,134 acres, dry; 378 acres; total, 1,512 acres : *mattiyár*—wet, 111 acres ; dry, 224 acres ; and *tarái*, 196 acres; total, 531 acres: *dúmat*—wet, 2,372 acres ; dry, 4,586 acres ; and *tarái*, 763 acres; total, 7,721 acres : *bhúr*—wet, 932 acres ; dry, 7,805 acres ; and *tarai*, 333 acres ; total, 9,070 acres, out of a cultivation amounting to 18,834 acres. The following table shows the well-capabilities at settlement :—

Class of well.	Number.	Number of runs.	Total area irrigated.	Average		
				Area irrigated from each run.	Depth to water.	Depth of water.
Pukka,	78	91	415	4·55	20·41	5·24
Kuchcha,	718	774	2,174	2·81	11·63	3·17
Dhenkli,	1,296	1,296	1,829	1·42	7·34	2·69
Total,	2,092	2,161	4,428	...	...	...

According to the census of 1872, parganah Barna contained 68 inhabited villages, of which 42 had less than 200 inhabitants ; 18 had between 200 and 500 ; 7 had between 500 and 1,000 ; and one had between 1,000 and 2,000. The settlement records show 35 estates, of which 16 were held in zamíndári tenure, three in perfect pattidíári, and 16 in imperfect pattidíári. The total population in 1872 numbered 15,728 souls (7,162 females), giving 413 to the square mile, or 437 to the cultivated square mile. Classified according to religion, there were 15,091 Hindús, of whom 6,871 were females ; and 631 Musálmans, amongst whom 288 were females ; and six Christians. Distributing the Hindu population amongst the four great classes, the

census shows 2,852 Brahmans, of whom 1,289 were females ; 1,176 Rájpúts, including 515 females ; 80 Baniyas (34 females) ; whilst the great mass of the population is included in "the other castes" of the census, which show a total of 10,983 souls, of whom 5,036 are females. The Brahman and Baniya subdivisions found in this parganah are not distinguished in the returns. The Rajpúts belong to the Chauhán (1,037), Solankhi, Tomar, Sikharwár, Ráthor, Katiya, Jádon, Badgújar, Gaur, and Taila clans. Amongst the other castes of the census the following show more than one thousand members each :—Káchhi or Muráo (1,046), Ahír (2,437), Lodha (1,021), and Chamár (1,792). The following have between 100 and 1,000 members :—Káyath (208), Barhai (289), Mahájan (857), Khákrob (150), Kahár (435), Hajjám (276), Dhobi (207), Dhának (335), Gadariya (815), Kumhár (246), Kori (135), and Teli (389).

In this small parganah the proprietary body numbers only 524 souls, and amongst them Thákurs (87) possess 18 per cent. of the entire area of the parganah ; Brahmans (240) hold 32 per cent. ; Káyaths, 19 ; Ahírs, 22, and Musalmáns 9 per cent. The old proprietors were Brah-
Proprietors and cultivators. mans, to whom the parganah was given in *sankalap* by a former Ráthor chief of Sonhár, on the occasion of his daughter's marriage, and they still hold a large number of villages. The largest individual proprietors are Naráyan Singh, the Ahír of Rupdhani ; Naráyan Dás, Kánungoi Káyath ; Fida Husain of Farukhabad, and the ubiquitous Pirthi Singh, Jádon of Awa Mísá, in the Agra district, who hold between them 9,930 acres. The remainder of the parganah is held by 520 sharers, giving 28 acres to each man. The cultivating community at settlement, numbered 2,420 souls, and amongst them Thákurs comprise 6 per cent. of the whole body ; Brahmans, 31 ; Ahírs, 14 ; Lodhas, 7 ; Garariyas, 5 ; Káchhís and Chamárs, 4 per cent. each ; Káhárs, 3 ; Káyaths, Mahájans, Barhais, and Musalmáns 2 per cent. each, and others 18 per cent. of the total cultivating population.

The following statement shows the distribution of the cultivation amongst proprietors and tenants and their rents during the year of measurement :—

Class of cultivators.	Number of holders.	Area held on pay- ment		Total aver- age held by each in acres.	Total cash rents.	Average cash rate per acre.	Pro- por- tional dis- tri- bu- tion per cent.
		In cash.	In kind.				
Proprietors (seer),	434	Acres.	Acres.	Acres.	Rs.	Rs. a. p.	
Occupancy tenants,	1,399	3,824	...	9	6,122	1 9 7	20
Tenants-at-will, ...	193	9,414	38	7	16,899	1 12 6	50
Rent-free,	...	5,233	51	6	9,273	1 12 4	28
Total,	...	214	...	...	...	...	2
		2,154	18,745	69	32,294	...	100

The occupations of the people are shown in the statistics collected at the census of 1872. From these it appears that of the male Occupations. adult population (not less than fifteen years of age), 37 are employed in professional avocations, such as Government servants, priests, doctors, and the like ; 285 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c. ; 182 in commerce, in buying, selling, keeping or lending money or goods, or the conveyance of men, animals, or goods ; 3,617 in agricultural operations ; 474 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 624 persons returned as labourers and 67 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 30 as landholders, 10,753 as cultivators, and 4,945 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 111 males as able to read and write out of a total male population numbering 8,566 souls. Barna is an old Akbari parganah belonging to sirkár Kanauj and subah Agra. Sonhár was separated from it by the Ráthor Thákurs, who gave the present parganah in *sankalap* to Brahmans.

BASUNDRA, a village of parganah Márahra and tahsíl Eta in the Eta district, is distant from Eta 10 miles. The population in 1872 numbered 1,204 souls. Near it is Khera Basundra or Básimdhara, one of the old Chaulán strongholds which still contains the remains of a large earth fort. Basundra is situated on the Eta and Túndla road, and is the head-quarters of a police sectional division.

BILRÁM, the chief town of the parganah of the same name in tahsíl Kás-ganj of the Eta district, lies 19 miles to the north-east of Eta. The population in 1865 numbered 1,692 souls, and in 1872 was 3,219. There are three mohallas : Chaudhrián, named after the Chaudhri nau-Muslims, formerly Chauhán Thákurs ; Káziwára, called after its Musalmán inhabitants ; and Mari, where grain used to be sold, but which has since been inhabited. The Chaukidári Act (XX. of 1856) is in force in Bilrám, and in 1873-74 supported a village police numbering five men of all grades at an annual cost of Rs. 264. The number of houses in the town during the same year was 640, and of these 252 were assessed with a house-tax averaging Rs. 2-4-3 per house assessed and Re. 0-2-10 per head of the population. This with a balance of Rs. 9 from the previous year gave an income of Rs. 580, of which Rs. 578 were expended on wages and public improvements.

Bilrám, according to local tradition, was founded by Chauhán Thákurs about History. 556 years ago. The Raja of Bilrám was attacked by Shahzáfah Masáud bin Muhammad, but the Raja won the battle, and a great part of the Muhammadan army was destroyed, and the

princee, his wazír, and treasurer and many nobles were slain. After that the emperor himself attacked Bilrám, when the Raja was killed and the whole town was destroyed, and such of the Chauháns as submitted were compelled to become Musalmáns. For a long time Bilrám remained unoccupied and desolate; at length Muhammad Makhdúm Chishti, a fakír, came to the jungle that had grown over the deserted site, and taking up his residence there, induced the people of the neighbouring villages to build their houses on the lofty and extensive *khera* of Bilrám. Some remains of the Chauhán Raja's fort are still visible and the tombs of the Shahzáfah, Wazír, and Baklishi still remain. Many of the head-stones of the tombs in the neighbourhood contain inscriptions which in the lapse of time have become undecipherable. Only on the head-stone of the wazír's tomb can the words "Khaluddín Babakr Darweshi" be read. There are remains of hundreds of tombs, and in some places it would appear that several Musalmáns were interred together. Within the village is the tomb of Muhammad Makhdúm Saláhuddín Chishti, which, owing to its raised site, is visible from a great distance on all sides. Bilrám is connected with Kásganj by a broad straight road. Entering Bilrám from this road, on the left-hand side is the new and well-built residence of Raja Dilsukh Rai, who was made a Raja and largely rewarded for his services during the mutiny. Further to the west is the Raja's garden. Ascending the *khera* to the left, the small mud houses of the villages intermingled with some well-built brick houses belonging to nau-Muslim landholders come into sight, and in the heart of the town is a large mosque. In the vicinity of the present site and for some distance on each side many remains of large buildings are to be found, which show that in ancient times Bilrám must have been a place of considerable importance. The town is now far from flourishing and has little or no trade. The bazar days are Mondays and Thursdays.

BILRÁM, a parganah of the Eta district, is bounded on the north by parganahs Pachlána and Faizpur; on the east by parganahs Soron and Sirhpura; on the south by parganah Márahra, and on the west by the Aligarh district. The entire area in 1872-73 comprised 66,155 acres (including 3,000 acres held free of revenue), of which 54,508 acres were cultivated (20,694 irrigated) 6,935 acres were culturable, 174 acres were held free of revenue, and 4,538 acres were

barren. Parganah Bilrám lies on both sides of the
General appearance.

Kálí nadi and extends northwards to the Búrhganga, intervening between Pachlána and Soron. The main portion of the parganah lies in the central Duáb tract, and rather less than one-third lies to the south of the Kálí nadi. It contains land of all kinds: that in the southernmost villages and in the middle of the parganah is a rich *dúmat*, with a good capability for well irrigation. The Kálí valley possesses a rich soil, though deteriorated in quality in places by the efflorescence of *reh*. The small strip

of land to the north bordering on the Búrhganga is rich and fertile, and grows fine crops of sugar-cane and rice. As might be expected, where the lowlands of the Káli and Búrhganga touch upon the uplands the soil is an uneven broken *bhír*, and through the parganah from east to west, about midway between the two rivers, an extensive tract of sand is found. This is not, however, of a bad quality, and the sandy area remaining out of cultivation is not large. The destructive weed *káns* is found in a few villages. In the assessed villages (51,869 cultivated acres) the *kharif* crops occupy 58·1 per cent. of the total cultivated area, and amongst them, during the year of measurement, sugar-cane covered 1·6 per cent.; cotton, 8·3 per cent.; fodder, 19·2 per cent., and indigo, 1·9 per cent. In the *rabi*, wheat covered 16·7 per cent., barley 14·9 per cent., and gram 8·9 per cent.

The assessments of previous settlements show much variation. The first showed a revenue of Rs. 42,856; the second rose to Fiscal history.

Rs. 47,999, and the third to Rs. 68,554. Mr. Timins made the settlement under Regulation IX. of 1833, when the parganah was in the Budaon district and had not yet recovered from the great famine of 1836-37. An area of 18,943 acres was out of cultivation and the assessment was lowered to Rs. 51,251, falling at Re. 1-6-11 on the cultivation and implying an average rent-rate of Rs. 2-2-5 per acre. At the expiration of the settlement the rate on cultivation had fallen to Re. 0-15-10 per cultivated acre. The following statement compares the areas of the last and present settlements, exclusive of nine revenue-free villages, having an area of 3,000 acres:—

	Total area.	Unassessed.		Old waste including groves.	New waste.	Cultivated		Total assessable.
		Revenue-free.	Barren.			Irrigated.	Dry.	
		Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.
Last settlement, ...	61,254	601	4,995	9,371	10,672	9,815	25,900	55,653
Present ditto, ...	63,155	174	4,375	5,102	1,635	19,653	32,216	58,606
Revenue-free, ...	3,000	...	163	189	9	1,041	1,540	...

These figures show an increase in cultivation of 46 per cent., and in irrigation of nearly 100 per cent., whilst the culturable waste has now fallen to only 11·5 per cent. of the total culturable area—a very small margin for this district. The area entered as irrigated in the present settlement includes 230 acres of *tarái* land. The new assessment was made by Mr. C. H. Crosthwaite, and came into force in July, 1869. He divided the soils into *gauhán* or manured soils near the village sites, *dúmat*, *mattiýár*, and *bhír* irrigated and unirrigated, and then classified the villages of the parganah into three circles, and assigned in each average

rent-rates to each description of soil. These rates were obtained from the people and gave a rental of Rs. 1,54,104. A similar application of rents, assumed from personal knowledge of the estates, gave a rental of Rs. 1,44,025. An application of produce statistics to the average price list for 20 years gave a rental of Rs. 1,35,730, whilst the actual assets from the village papers corrected for seer, revenue-free holdings and lands paying rent in kind, amounted to Rs. 1,28,918, giving an average rent-rate of Rs. 2-7-9 on the cultivation. The assignment of his own assumed rates to the different circles gave a rental of Rs. 1,45,648, on which he ultimately assessed Rs. 68,860, implying an assumed rental rather less than seven per cent. above the existing corrected assets, and giving an average rent-rate of Rs. 2-10-4 per acre. This gave a rise of 34 per cent. above the former revenue and fell at Re. 1-5-2 per acre on the cultivation. The enhancements that have since taken place would point to a much higher average rate than that adopted by the settlement officer.

The rent-rates found to prevail in parganah Bilrám, and on which the assessments were made, were as follows :—

Soils.	First circle.	Second circle.		Third circle.		Soils.	First circle.	Second circle.		Third circle.			
		Rs.	a.	Rs.	a.			Rs.	a.	Rs.	a.		
First <i>gauhán</i> ...	11	13	10	8	9	3	Dry <i>bhár</i> ,	1	11	1	5	1	0
Second ditto, ...	7	14	6	9	5	4	<i>Dámat</i> watered by Kéli,	3	15	3	15	3	15
Irrigated <i>dámat</i> ...	3	15	3	4	2	10	<i>Mattiýár</i> ditto,	4	9	4	9	4	9
Dry ditto, ...	3	4	2	10	2	0	<i>Bhár</i> ditto,	2	10	2	10	2	10
Irrigated <i>mattiýár</i> ...	4	9	3	15	3	4	<i>Dámat</i> of <i>tarái</i>,	...	...	5	4	5	4
Dry ditto, ...	3	4	2	10	2	0	<i>Mattiýár</i> of ditto,	...	...	7	0	7	0
Irrigated <i>bhár</i> ...	2	10	2	4	1	12	<i>Bhár</i> of ditto,	...	...	3	15	3	15

The landholders throughout the parganah are very prosperous owing to the great reductions made in 1838. Out of a total demand, in 1868, of Rs. 51,251, the sum of Rs. 18,739 were paid by men who owned more than one village; Rs. 18,918 by villages in which there were few sharers, and Rs. 13,594 by numerous coparcenary bodies. Property is therefore not much subdivided. Though transfers have been numerous, they are unconnected with the settlement, which was unusually light, and appear to have been principally due to the extravagance of the junior members of the Gardner family. No balances accrued, and there was little resort to coercive processes for the recovery of the land-revenue. The rise in the present revenue might have been greater did not the assessing officer fear that a too sudden increase might possibly cause the parganah to revert to its previous distressed state. The following figures show the soils of the assessed area to which the assumed rent-rates have been applied :— *Gauhán*—wet, 3,865 acres; dry, 790 acres; and *tarái*, 3 acres; total, 4,658 acres; *mattiýár*—wet, 1,486 acres; dry, 416 acres; and *tarái*, 209 acres; total, 2,111 acres:

dúmat—wet, 11,601 acres; dry, 111,883 acres; and tarái—12 acres; total 23,496 acres : bhár—wet, 2,471 acres; dry, 19,127 acres; and tarái—6 acres; total 21,604 acres, out of a cultivation amounting to 51,869 acres. The following statement shows the well-capabilities of the entire area at settlement:—

Class of well.	Number.	Number of runs.	Total area irrigated.	Average		
				Area irrigated from each run.	Depth to water.	Depth of water.
Pukka, ...	223	490	3,387	6·9	18·11	8·73
Kuchcha, ...	1,537	1,568	11,153	7·1	18·21	6·24
Dhenkli, ...	35	35	99	2·83	8·91	4·51
Total, ...	1,794	2,093	14,639	...	...	...

According to the census of 1872, parganah Bilrám contained 199 inhabited villages, of which 108 had less than 200 inhabitants ; Population. 77 had between 200 and 500 ; 9 had between 500 and

1,000 ; and four had between 1,000 and 2,000. The only town containing more than 5,000 inhabitants was Bilrám itself with 15,764 inhabitants. The settlement records show 115 estates, of which 82 were held in zamíndári, 12 were perfect, and 21 were imperfect pattidíári. The total population in 1872 numbered 62,913 souls (28,928 females), giving 612 to the square mile or 646 to the cultivated square mile. Classified according to religion, there were 53,124 Hindús, of whom 24,270 were females ; 9,766 Musalmáns, amongst whom 4,645 were females ; and 23 Christians. Distributing the Hindu population amongst the four great classes, the census shows 3,243 Brahmans, of whom 1,408 were females ; 3,269 Rajpúts, including 1,321 females ; 3,336 Baniyas (1,581 females) ; whilst the great mass of the population is included in "the other castes" of the census returns, which show a total of 43,276 souls, of whom 19,960 are females. The Brahman and Banya sub-divisions found in this parganah are not distinguished in the returns. The Rajpúts belong to the Chauhán (582), Solankhi (79), Tomar, Pramár, Sikharwár, Parihár, Ráthor, Katiya, Pundír (1,383), Gahlot (92), Bais (131), Jádon, Dhákra, Badgújar (223), Gaur, Gauráhar (406), Janghára, Bangar, Bhadauriya, Raghubansi, Kachhwáha, Kirár, Jádubansi, Tank, Porach, Sengar, Maharwár, Jaiswár, Gaharwár, Tonia, and Kondáir clans. Amongst the other castes of the census, the following show more than one thousand members each :—Káchhi or Muráo (2,667), Ahír (3,358), Lodha (14,735), Khákrob (1,316), Kahár (1,871), Hajjám (1,146), Chamár (7,406), Gadariya (1,652), and Kori (1,615). The following have between

one hundred and one thousand members, Káyath (561), Barhai (884), Ma-hájan (725), Dhuna or Kandera (290), Darzi (206), Dhobi (869), Kumbár (808), Bharbhúnja (188), Sonár or Zargar (335), Khatík (175), Teli (579), Banjára (136), and Chhípi (302). Dividing the agricultural population amongst proprietors and cultivators, we have amongst the proprietors, Thákurs possessing 21 per cent. of the total area ; Brahmans, 5 per cent. ; Káyaths, 5 ; Baniyas, 7 ; Ahírs, 2 ; Garariyas, 3 ; Musalmáns, 43, and Europeans, 14 per cent. of the total area. Thákurs comprised also 14 per cent. of the cultivating community ; Brahmans, 9 per cent. ; Lodhas, 27 ; Ahírs, 11 ; Káchhís, 8 ; Chamárs, 5 ; Kahárs and Garariyas, 3 each ; Káyaths, Baniyas, Barhais and Khákrobs, 2 each, and Musalmáns and others, each 6 per cent. of the population actually recorded as cultivating the soil (5,993) at settlement. Out of a total demand of Rs. 51,251, the sum of Rs. 18,739 was then paid by men who owned more than one village; Rs. 18,918 were paid by villages in which sharers were few in number, and villages owned by numerous coparceners paid Rs. 13,594. Property is, therefore, not much subdivided in this parganah and the whole proprietary body numbered only 489 souls at settlement. In the portion of the parganah held free of revenue there are 13 holders of seer, 205 hereditary tenants, occupying 1,578 acres, and 199 tenants-at-will, holding 723 acres. The rent of occupancy tenants in the revenue-free villages averages Rs. 2 per acre, and of the tenants-at-will, Rs. 2-7 per acre. The following table shows the statistics of the portion of the parganah paying revenue to Government :—

Class of cultivators.	Number of holders.	Area held by paying		Total average area held by each in acres.	Total cash rent.	Average cash rate per acre.	Proportional distribution per cent.
		In cash,	In kind.				
		Acres.	Acres.	Acres.	Rs.	Rs. a. p	
Proprietors (seer), ..	476	5,859	...	12	9,630	1 10 3	11
Occupancy tenants,	2,153	22,364	932	11	58,482	2 9 1	45
Tenants-at-will, ...	3,004	18,65	1,962	7	55,829	2 15 11	40
Rent-free.	...	836	2,097	...	...	...	4
Total, ...	6,469	48,975	2,894	...	123,941	...	100

The occupations of the people are shown in the statistics collected at the

Occupations.

census of 1872. From these it appears that of the male adult population (not less than fifteen years of age), 351 are employed in professional avocations, such as Government servants, priests, doctors, and the like; 2,653 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c.; 636 in commerce, in buying, selling, keeping or lending money or goods, or the conveyance of men, animals, or goods; 10,031 in agricultural operations; 3,633 in industrial occupations, arts and mechanics, and the preparation of all classes of substances,

vegetable, mineral, and animal. There were 2,982 persons returned as labourers and 544 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 1,630 as landholders, 28,793 as cultivators, and 32,490 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 1,230 males as able to read and write out of a total male population numbering 33,985 souls. Bilrám is an old Akbari parganah formerly included in dastúr Márahra, sirkár Koil and súbah Agra. It was transferred from Budaon to Eta in 1845, and has suffered little change in area since the cession.

BHARGAIN, Bhargaon or Bharugáon, a village in parganah Azamnagar, on the banks of the old Ganges, lies 33 miles north-east of Eta. The population, in 1865, numbered 2,455 souls, and in 1872 was 2,439. The name is said to be derived from Bhargav or Bhargáhana, a *rishi* or saint of remote antiquity. A number of Muhammadan tombs are found in the vicinity, from which it is supposed that it was the scene of some great battle. There are two shrines (dargáhs) here, one of which belongs to a former *pír* of the Chishtis, and the other to some unknown person, but in the lapse of time it has been forgotten in which of the two tombs the Chishti lies buried. The residents of Bhargain are mostly Bhattis, a low and troublesome sub-division of Muhammadauns. The village was presented after the mutiny to Asa Singh, a neighbouring landholder, for supposed good services during the rebellion.

DHARAUJI, a small village of parganah Azamnagar and tahsíl Aliganj in the Eta district, is distant from Eta 24 miles. The population, in 1872, numbered 343 souls. The village is situated on the Eta and Aliganj road, and is the head-quarters of a police sectional division.

DHAULESAR, a large village of parganah Márahra and tahsíl Eta in the Eta district, is distant from Eta $10\frac{1}{2}$ miles. The population, in 1872, numbered 1,308 souls. This is one of the "Pachbháiya" villages of the Chauháns. The remains of a fine old fort are still to be seen here.

DHUMRI or Dhamri, a village on the banks of the Kálí nadi in parganah Barna and tahsíl Aliganj of the Eta district, lies on the road from Eta to Aliganj, 18 miles to the east of Eta. The population, in 1865, numbered 1,760 souls, and in 1872 was 1,723. Dhumri was founded by one Dharm Gyáni, a resident of Nagariya, now a hamlet belonging to Dhumri. He built a fort to the south-west of the village, where he was afterwards killed in a fight. Dhumri is a flourishing little trading town, and is noted for its grain, cotton, and the coarse sacking known as "*tát patti*" made from the *san* (*Hibiscus cannabinus*) and *sani* (*Crotolaria juncea*), which are grown in great quantities in the bhúr plains to the south. There is a fair export in this article as far as Calcutta. Act. XX. of 1856 is in force, and in 1873-74 supported a village police numbering four men of all grades at an annual cost of Rs. 192. The number of

houses in the town during the same year was 588, and of these 178 were assessed with a house-tax averaging Rs. 2-11-1 per house assessed and Re. 0-4-4 per head of the population. This with the balance from the previous year gave an income of Rs. 483, of which Rs. 482 were expended in wages and public improvements.

DUNDWÁRAGANJ, a small, trading town in parganah Patiáli and tâhsíl Aliganj of the Eta district, is situated on the Saháwar and Patiáli road, 22 miles north-east of Eta. The population, in 1865, was 5,817, and in 1872 was 5,414, of whom 2,778 are Hindús (1,358 females) and 2,636 are Musalmáns (1,353 females). The area of the town is 65 square acres, giving 83 souls to the square acre. The town is made up of the two sites of Dundwáraganj and Dundwára Khás, separated from each other by a strip of open country, but close enough to be regarded as one. There are sixteen muhallas or wards. Tradition has it that the land on which the village is built was formerly in the possession of Kont Rajpúts, who were expelled by Shaháb-ud-dín Ghori in 1194 A.D., and he settled here a colony of Dundiya Káyaths, from whom the present name is derived. The *ganj* or market was built by Shuját Khán, the brother-in-law of the Farukhabad Nawáb. Markets are held every Monday and Tuesday. The residents are chiefly Shaikh zamíndárs, Juláhas, and Mahájans. The Chaukidári Act (XX. of 1856) is in force in the town, and in 1873-74 supported a village police numbering 13 men of all grades at an annual cost of Rs. 672. The number of houses in the town during the same year was 1,580, and of these 447 were assessed with a house-tax averaging Rs. 2-8-11 per house assessed, and Re. 0-2-7 per head of the population. This with a balance of Rs. 4 from the previous year gave an income of Rs. 1,160, of which Rs. 1,154 were expended on wages and public improvements.

Dundwáraganj, or Ganjdundwára as it is sometimes called, contains a bazar, market-place, and a sarái, and its centre roadway is

Site.

a busy place. Some of the shops, especially those for the sale of cloth and blankets, are well built, and altogether, although strictly a country town and much isolated, it presents a fairly prosperous appearance. The Dundwára Khás portion is a great agricultural village, containing many large mud-built houses and enclosures belonging to the Musalmán zamíndárs. In Dundwáraganj the inhabitants are also principally Musalmáns, among whom the weaver section is the most important. Both villages are narrow and of no great size, but are situated on a well-raised site. The short road which joins them is wide and metalled, and both are in communication with Patiáli and Saháwar by a good unmetalled road. Dundwáraganj consists, as regards its more public places, of an open space to the north-west outskirt, where the sweetmeat-sellers' shops are situated. This space communicates with the sarái, which again opens on the bazar roadway, which runs from west to east for some little distance

with shops on each side to join the market-place. In the sarái of the sweet-meat-sellers' bazar, on the roadway and in the market-place a very considerable assemblage of country people takes place at market time, which occurs every Monday and Thursday. The sarái is small and mud-built, but clean, with a clear central space, which is shaded by two fine *ním* trees. Entered from the west, the bazar road commences with a small mosque on each side, built respectively by the butchers and inn-keepers of the town, and giving rather a pleasant appearance to the commencement of the busy street. The roadway, as it leaves the open country, rises considerably, and maintains its higher level from end to end. It is metalled throughout, and has brick-built drains on each side close to the rather well-looking shops, for the roadway is not very broad. The market-place is a small open square at the eastern end of the south side of the bazar, and contains a good well. Houses with shops surround it in great parts, and the bazar road, continued a little distance beyond the square, ends in the metalled roadway to Dundwára Khás. This town, though small, contains many comparatively wealthy residents, and is doubtless much thought of and frequented by the inhabitants of the surrounding villages. To the east of Dundwáraganj stands the school, a new building of earth on a clean open site (C. P.).

ETA, the chief town of the district of the same name in the Agra division, is situated on the north side of the grand trunk road in parganah Eta-Sakít, in lat. $27^{\circ}33'-50''$ and long. $78^{\circ}-42'-25''$. The population of the town, in 1865, numbered 6,507 souls, and in 1872 there were 8,044 inhabitants, of whom 5,884 (2,277 females) were Hindús, 2,150 (885 females) were Musalmáns, and ten were Christians. The town has been the head-quarters of the district since 1856 A.D., before which Patiáli and Sirhpura both held that place successively and gave their names to the district. The area of the town, including Mayneganj, built by the late Mr. F. O. Mayne, c. b., amounts to 110 acres, or excluding Mayneganj, to 93 acres, giving 86 souls to the square acre.

Eta is only an over-grown village opened out by metalled roads and of

The site. no importance beyond being the head-quarters of the district. The principal market-place is Mayneganj,

on the outskirts of the town on the Grand Trunk road. It consists of two circles of shops joined by a centre part which is open and planted with trees and contains two good wells. To the west of the *ganj* is the new part of Eta well supplied with good metalled roads and containing the tahsili school, built like a small church with a square steeple. The school-room is large and well ventilated, and the site is open though low. A small boarding-house, in good condition, is attached to the school. To the east of Eta, is Raja Dilsukh Rai's temple, an extraordinarily high and durable edifice, built after the Raja's own design. Close to it is a large tank with a handsome flight of steps of block

kunkur leading on all sides to the water. Near the temple is the school-house built by the Raja and presented to the residents of the town. This structure stands on a well-selected site, open on all sides with neatly laid-out and shady grounds. The public-rooms are raised high above the ground-level by a terrace-like plinth supporting massive pillars and wide oval arches. Behind the school-house and facing the Grand Trunk road stands the neat little municipal hall. In the town itself mud houses predominate, but most of the streets are metallèd and drained. To the east of the town and amid the buildings is an open spot, which contains a public well shaded by an immense banyan tree, and is a place of resort for the people of the neighbourhood. The munsifi and dispensary are well-placed and well-cared for buildings. The tahsili lies beyond the Raja's temple, with its buildings enclosed by a great mud wall. The houses of the civil residents are few and scattered. Altogether the site is level and almost low, and in former times it was subject to floodings which lodged in the numerous water-holes about. Mr. Mayne made a cutting into the great tank on the eastern outskirt and thence to the Isan nadi, distant four miles, which remedied this evil, but both require to be kept clean and deepened periodically to remove the accumulations of silt.

There are markets on Mondays and Fridays, when *al* dye from Bundelkhand, indigo-seed, cotton and sugar are the staple articles of trade. The Municipal Act is in force in Eta, and the

affairs of the town are managed by a committee of 15 members, of whom five are official and ten are elected by the tax-payers. The incidence of the octroi during 1874-75 amounted to Re. 0-15-7 per head of the population. The following statement shows the income and expenditure for several years:—

Receipts.	1872-73.			Expenditure.			1872-73.		
	Rs.	Rs.	Rs.	Collection,	Rs.	Rs.	Rs.	Rs.	Rs.
Opening balance, ...	357	790	1,531	Head-office,	... 524	322	923	353	968
Class I.—Food and drink, ...	4,458	4,913	5,451	Original works,	1,783	3,047	2,411		
„ II.—Animals for slaughter.	38	40	44	Supervision,	... 45	42	69		
„ III.—Fuel, &c., ...	463	582	682	Repairs, &c.,	742	607	917		
„ IV.—Building materials.	296	316	305	Police,	1,013	1,021	1,032		
„ V.—Drugs, spices, ...	419	476	605	Education,	174	234	360		
„ IV.—Tobacco, ...	369	471	460	Conservancy,	937	933	1,072		
„ VII.—Textile fabrics, ...	630	707	734	Charitable grants,	189	210	192		
„ VIII.—Metals, ...	291	303	172	Lighting, &c.,	466	481	343		
Total octroi, ...	6,964	7,808	8,453	Gardens,	143	150	158		
Fines, ...	119	160	136	Refunds,	913	693	635		
Miscellaneous, ...	1,141	1,055	1,292	Miscellaneous,	263	218	807		
Pounds, ...	194	172	267						
Extraordinary, .	168	456	152						
Total, ...	8,913	10,441	11,831	Total,	8,153	8,911	9,322		

Statement showing the net import of dutiable articles and the consumption per head of the population.

Articles.	Net imports in				Consumption per head in					
	1872-73.		1873-74.		1872-73.			1873-74.		
	Quantity. Mds.	Value. Rs.	Quantity. Mds.	Value. Rs.	M. s. c. Rs.	a. a.	p. p.	M. s. c. Rs.	a. a.	p. p.
Grain, ...	52,080	6,856	60,274	6,619	6 8 14	0 13	6	7 19 10	0 13	2
Sugar refined, ..	1,516	...	1,994	...	0 7 7	...	...	0 9 14	...	...
Ditto unrefined, ..	7,286	...	6,880	...	0 36 1	...	...	0 34 4	...	...
Ghee, ...	706	...	981	...	0 3 8	...	...	0 4 14	...	...
Other articles of food,	4,068	12,4 8	8,271	14,211	...	1 8	8	...	1 12	3
Animals for slaughter,	...	bds. 2,222	hds. 1,280	...	...	hd. $\frac{1}{4}$	...	...	hds. $\frac{1}{4}$	...
Oil, ..	528	...	768	...	0 3 2	...	...	0 3 12	...	...
Oil-seeds, ..	2,012	...	1,830	...	0 8 9	...	...	0 9 1	...	...
Fuel, &c., ..	22,593	...	30,639	...	2 28 5	...	...	3 23 4	...	...
Building materials,	430	7,529	...	9,270	0 2 2	0 14 11	...	...	1 2	4
Drugs and spices, ..	...	11,993	...	14,665	...	1 7 10	...	...	1 13	2
Tobacco, ..	1,324	...	1,775	...	0 6 10	...	...	0 8 12	...	...
European cloth, ..	...	1,23,485	...	94,319	...	15 5 6	...	...	11 10	6
Native cloth, ..	...	...	...	38,478	...	3 6 3	...	...	4 12	6
Metals, ..	...	27,261	...	35,9 5	...	3 6 3	...	...	4 7	6

The town is said to have been founded about five hundred years ago by Sangrám Singh, a Chauhán Thákur and descendant of Prithiráj of Dehli. This chief then resided at Pahor, a village one mile south of Eta. He had come out to hunt in the direction of Eta and was so delighted with the locality that he determined to build a town on the spot. While digging for the foundations with a dagger he happened to strike on a brick, and gave the place the name of *ínta*, meaning 'a place of bricks' and hence is derived the name Eta. A similar fable is narrated of the origin of the name Etáwa (Intáwa). Local tradition makes Eta to have been the site of an older town named Aurangabad, which had been deserted and was at that time a jungle. Sangrám Singh built a mud fort which is still in existence to the north of the town, and for several generations his descendants occupied the surrounding territory, with the title of Raja, until the mutiny, when Raja Damar Singh rebelled and his property was confiscated, while he lost the title of Raja.

ETA-SAKÍT, a parganah of the Eta district, is bounded on the north-west by parganah Márahra; on the south-west by the Mainpuri district; on the north and north-east by parganahs Saháwar-Karsána and Sirhpura; on the east by Sirhpura and Sonhár, and on the south by the Mainpuri district.

In 1872-73 the total area comprised 164,554 acres, of which 86,784 acres were cultivated (56,591 acres irrigated and 2,460 acres *tarai*), 17,397 acres were culturable, and 60,373 acres were barren. The parganah is composed of the old taluka of Eta on the north, joined to parganah Sakit on the south. The united parganah consists, for the main part,

Physical features.

of an unbroken flat interspersed with large tracts of *usar*, which occur sometimes in isolated patches, and again in continuous wastes of miles in extent. A wide strip of high-lying *bhûr* or sandy soil stretches along the whole course of the Kâli nadi, breaking into sandy undulations which slope down to the narrow strips of *tardî* along the river-bed. With the exception of a few villages bordering on Sonhâr and this Kâli tract, the soil throughout is a fair *dûmat*, shading off in places to a soil of a lighter quality. *Bhûr* or sand only forms 9·5 per cent. of the cultivation. The Isan nadi flows through the parganah and forms a drainage channel to carry off the surface moisture and superfluous water from the canal. It runs generally in a narrow deeply-cut bed, overflowing its banks and flooding the adjacent lands only in the heaviest rains. In one place, close to where it is crossed by the Shikohabad road, the adjoining country is naturally low and is inundated from the river, and used largely for rice cultivation. In some places the Isan is used for irrigation for the *rabi* crops during the early part of the season by being dammed across. Kuchcha wells are possible all over the parganah, and are extensively used wherever they have not been supplanted by the canal. The number of wells and the area irrigated from each is shown below : -

Class of well.	Number.	Number of runs.	Area irrigated.	Area irrigated from each run.	Average depth of water.	Average depth to water.
Pukka, ...	1,768	5,027	24,951	4·96	11·0	17·93
Kuchcha, ...	3,500	4,678	19,381	4·24	7·65	17·12
Dhenkli, ...	12	12	19	1·5	4·0	6·0
Total, ...	5,280	9,617	44,351	...	...	...

The former assessments of the Sakit portion of the parganah from 1225 to
Fiscal history. 1244 *fasli* (1817-18 to 1837-38 A.D.) was as follows : -

Year.	Demand.	Year.	Demand.	Year.	Demand.	Year.	Demand.	Year.	Demand.
	Rs.		Rs.		Rs.		Rs.		Rs.
1225, ...	75,110	1229, ...	54,758	1233, ...	74,461	1237, ...	72,670	1241, ...	74,162
1226, ...	55,040	1230, ...	55,464	1234, ...	74,500	1238, ...	72,620	1242, ...	74,274
1227, ...	54,637	1231, ...	74,304	1235, ...	74,342	1239, ...	72,620	1243, ...	73,081
1228, ...	54,687	1232, ...	74,304	1236, ...	74,388	1240, ...	74,249	1244, ...	73,101

The assessment in 1840 was made at a revenue of Rs. 75,842, which gave an incidence of Rs. 2-0-2 per acre on the cultivation. In taluka Eta, the settlements from 1210 to 1212 *fasli* (1802-3 to 1804-05 A.D.) were made with the Raja of Eta as talukadár, and he was continued¹ in possession at the settlements from 1213 to 1215 and from 1216 to 1220. In 1221, the estate was brought under direct management, but the settlement for 1222 to 1226 was again made with the Raja.² Arrears accrued in 1223, and the settlement was annulled and separate farming arrangements were made for each village from 1224 to 1235 *fasli* (1816-17 to 1827-28 A.D.). The settlement was then revised and engagements were again taken from Raja Megh Singh. The revenue demand from 1225 to 1244 *fasli* was as follows :—

Year.	Demand.	Year.	Demand.	Year.	Demand.	Year.	Demand.	Year.	Demand.
	Rs.		Rs.		Rs.		Rs.		Rs.
1225, ...	61,643	1229, ...	63,216	1233, ...	68,363	1237, ...	67,836	1241, ...	67,097
1226, ...	62,940	1230, ...	62,899	1234, ...	68,363	1238, ...	67,201	1242, ...	67,097
1227, ...	63,216	1231, ...	68,351	1235, ...	68,379	1239, ...	67,201	1243, ...	67,097
1228, ...	63,216	1232, ...	68,951	1236, ...	67,364	1240, ...	67,097	1244, ...	66,397

In 1840, Mr. G. Edmonstone proposed to continue the arrangement with the Raja but the Board directed him³ to make a sub-settlement with the village proprietors or their mukaddams, who were to be recorded as biswadárs, paying a certain sum as *malikána* to the Raja of Eta as talukadár. The result of this arrangement was that out of a total of 147 estates, 128 were settled with the village proprietors, and 19 only, in which the proprietors were not forthcoming, or where the Raja had entire possession of the management, were settled with him as proprietor. The amount of *malikána* seems to have been fixed at 29 per cent. on the revenue. The results of this arrangement, taking the two parganahs as one, was a revenue of Rs. 1,43,927, and a *malikána* of Rs. 16,228. In Eta alone, Mr. Edmonstone imposed a revenue of Rs. 68,486, amounting to about 61 to 62 per cent. of the assets and falling at Re. 1-15-7 on the cultivation.

Though the famine which pressed so heavily on the parganahs on the other side of the Káli was not so severely felt here, it was considered necessary to revise the assessment. The revision was made by Mr. Cocks, who says that it was the addition of the *malikána* that ruined the mukaddams, but as the *malikána* was little more than 17 per cent. of the assets (being 29 per cent. of a revenue really assessed on 59·7 per cent. of the rental assets), and the total demand was only 76·7 per cent. of the assets, the cause of the break-down must be looked for elsewhere.

¹ Board's Rec., April 3, 1812, No. 21; February 25, 1812; No. 23. ² *Ibid.*, June 6, 1814, No. 26: October 30, 1817, January 1, 1823, Nos. 29 31; March 24, 1824, No. 3: June 2, 1825, No. 5: April 5, 1825, No. 2. ³ 28th April, 1840.

It may be suggested that the newness of the position and an unfamiliarity with the duties of proprietors holding direct from Government had much to do with the failure. In parganah Sakít, Mr. Cocks merely says that "the want of management and honesty on the part of the zamíndárs" led to the deterioration of the parganah. Whatever may have been the causes, balances accrued in five years in Sakit amounting to Rs. 18,549, or 24 per cent. of the revenue, and in Eta to Rs. 35,478, or 42 per cent. of the demand. In Eta, 9 estates were sold by auction for arrears of revenue, and were bought in by Government in default of purchasers ; 17 estates were held in direct management ; 9 were farmed, and many others were transferred either by mortgage or private sale. Eventually in Sakit a reduction of Rs. 5,214, or 7 per cent. of the revenue, was made over 58 villages, and in Eta the reduction amounted to Rs. 4,468, or 6·5 per cent. of the demand over 70 villages. The general result for the united parganah was a revenue of Rs. 1,34,245 and a *malikána* of Rs. 1,4,958, falling at Re. 1-13-9 on the cultivated acre ; in Eta at Re. 1-13-6 and in Sakít at Re. 1-13-11. At the expiration of the settlement the revenue stood at Rs. 1,33,216 and the *malikána* at Rs. 14,736, and owing to the increase in cultivation, the incidence of the revenue on the cultivated acre fell to Re. 1-8-6.

The *malikána* of the Eta villages was enjoyed by the Raja "until the mutiny," after which the whole of his estates were confiscated Transfers. Raja of Eta. to Government for rebellion ; the family characteristic of "unswerving loyalty and adherence to the British Government," which is prominently noticed by Mr. Edmonstone, appearing to have died out with the representative then in possession, Raja Megh Singh, as the estates of his son, Raja Dambar Singh, were confiscated for rebellion. The only villages which escaped forfeiture in this parganah were seven, which had been set aside for the maintenance of the Ráni, and had been recorded in her name. These have descended to the grandson of Raja Damar Singh, the son of his daughter, who was married to a Rajpút noble in the Jaipur territory, and are the only remnants of the ancestral property now left to the family. The other villages settled direct with the Raja which were still in his actual possession at the time of the mutiny were given in reward to loyal subjects ; the *malikána* income however from the villages sub-settled with the mukaddams was not given away, but, having become the property of Government by the act of confiscation, has been, since the mutiny, credited, together with the actual demand, as revenue. Two villages form an exception in which the Raja's right to *malikána* had, antecedent to the mutiny, been sold by auction under a civil court decree. The *malikána* in these villages too was at first confiscated and credited to Government with the rest, but the auction-purchasers made good their claim in the civil courts, and obtained a decree against Government which was not contested, entitling them to receive the *malikána*."

The records relating to the period preceding the mutiny have been destroyed and the statistics of transfers can only be given from

Other transfers.

1857 to 1870. During this period 17,891 acres of cultivation, paying a revenue of Rs. 29,380, were transferred by private sale for a sum of Rs. 3,92,358, which gives an average of Rs. 21-14-11 per acre and 13-4 years' purchase of the land revenue. Between 1857 and 1863 the price was Rs. 18-6-1 per acre for 7,327 acres, and between 1864 and 1870 this had risen to Rs. 24-6-3 per acre for 15,697 acres. Between 1857 and 1870, 2,884 cultivated acres, paying a revenue of Rs. 4,886, were sold by auction for Rs. 32,046, giving an average rate of Rs. 11-1-9 and 6-6 years' purchase of the revenue, and during the same period 7,032 cultivated acres, paying a land-revenue of Rs. 12,388, were transferred by mortgage, giving a cultivation value of Rs. 10-13-1 per acre and 6-1 years' purchase of the revenue. Altogether 27,807 acres of cultivated land changed hands at an average price of Rs. 17-15-11 per acre and 10-7 years' purchase of the land-revenue. By far the largest portion of the transfers have been effected by private arrangement, and this is the best test of the value of the land, and all through the rise in value is remarkable. It should be noted, however, that as a number of the transfers have been of the biswadárs' rights in villages paying *malikána*, the general average price per acre and number of years' purchase of the revenue must consequently have been materially reduced, as the *malikána* has been included in the revenue of the transferred share, and estates so burdened would of course bear a lower marketable value than those assessed at the usual standard.

The following statement compares the past and present areas :—

Total area in acres.	Unassessed.		ASSESSABLE AREA.					
	Barren.	Revenue free.	Culturable.		Cultivated.			
			Old waste.	Newly abandoned.	Irri-gated.	Dry.	Total.	
Past settlement, ...	158,046	68,904	882	5,450	10,778	52,847	19,185	72,032
Present ditto, ...	164,554	60,373	...	14,844	2,553	59,051	27,733	86,784

Of the area entered as irrigated, 2,460, acres are *tarái* land and of the area

entered as old waste, 1,731 acres are under groves.

Crops and soils.

From these figures it will be seen that cultivation has increased nearly 20·5 per cent. and irrigation by 11 per cent. Cultivation has principally increased in the dry area: hence the proportion of irrigation to cultivation has fallen from 73 to 67·6 per cent. *Kharif* crops occupy 45·5 per cent. of the total cultivation as compared with 38·6 per cent. in 1840: the

cultivation of cotton has increased from 4·5 to 9·1 per cent. of the total cultivation ; of sugar-cane from 0·5 to 0·9 per cent. ; of rice from 1·0 to 3·4 per cent., and of indigo from 0 to 1·7 per cent. In the *rabi*, the cultivation of wheat has risen from 21,195 acres to 23,383 acres, and of barley from 10,509 to 16,798 acres, supplanting so far the inferior *rabi* crops.

The new settlement was made by Mr. S. O. B. Ridsdale and came into effect from July, 1873. He found the actual assets of the parganah corrected for lands cultivated by proprietors and lands held free of rent at average cul-

Present settlement. vating rates, and for lands held on division of produce by estimate, amounted to Rs. 2,72,242, giving an average rent-rate of Rs. 3-2-1 per acre. His assumed average rent-rates, graduated for each class of soil distinguished as wet or dry, gave a total valuation of Rs. 3,56,957, to which must be added from miscellaneous sources Rs. 3,500, or a total of Rs. 3,60,457. *Malikána* has been remitted except in two instances, where the Raja's rights were purchased before the mutiny. Mr. Ridsdale ultimately assessed at Rs. 1,84,300, falling at Rs. 2-1-11 on the cultivation and giving an increase of 38·4 per cent. above the existing revenue without *malikána*. In the villages which did not before pay *malikána* the rise has been 37 per cent., and in those where *malikána* had been previously paid only 10 per cent. The average rent-rate implied by the new revenue is Rs. 4-3-10 per acre. The following figures show the soils to which the assumed rent-rates have been applied :—*Gauhán*—wet, 10,096 acres; dry, 638 acres ; and *tarái*, 36 acres ; total, 10,770 acres: *mattiyár*—wet, 5,760 acres ; dry, 2,989 acres ; and *tarái*, 1,347 acres ; total, 10,096 acres: *dúmat*—wet, 39,525 acres ; dry, 17,370 acres ; and *tarái*, 1,053 acres ; total, 57,948 acres : *bhúr*—wet, 1,210 acres ; dry, 6,736 acres ; and *tarái*, 24 acres ; total, 7,970 acres, out of a cultivation amounting to 86,784 acres. The rent-rates applied are given at page 82.

According to the census of 1872, parganah Eta-Sakít contained 434 inhabited villages, of which 242 had less than 200 inhabitants. Population. 129 had between 200 and 500, 53 had between 500 and 1,000 ; and eight had between 1,000 and 2,000. The towns containing more than 5,000 inhabitants were Eta with 8,044 and Sakít with 5,415 inhabitants. The settlement records show 291 estates, of which 219 were zamíndári, 19 were perfect, and 52 were imperfect pattiidári, and one was bhayáchára.

The total population, in 1872, numbered 124,870 souls (56,144 females), giving 485 to the square mile or 767 to the cultivated square mile. Classified according to religion, there were 116,997 Hindús, of whom 52,545 were females ; 7,863 Musalmáns, amongst whom 3,595 were females ; and ten were Christians. Distributing the Hindu population amongst the four great classes, the census shows 9,580 Brahmans, of whom 4,106 were females ; 7,342 Rajpúts including

3,061 females; 2,709 Baniyas (1,264 females); whilst the great mass of the population is included in "the other castes" of the census returns, which show a total of 97,366 souls, of whom 44,114 are females. The Brahman and Baniya sub-divisions found in this parganah are not distinguished in the returns. The Rajpûts belong to the Chauhán (4,512), Solankhi (469), Tomar (941), Prañár (95), Síkharwár (62), Paribár, Ráthor (138), Katiya, Pundír (102), Sisodiya, Gahlot (153), Bais (116), Jádon, Dhakra, Badgújar (195), Gaur, Chandel, Gauráhar, Janghára (96), Bangar, Bhadauriya, Raghubansi, Kachhwáha, Gaharwár, Katyár, Surajbansi, Kirár, Sombansi, Khatri, Katehiriya, Báchhal, Gautam, Bhál, Gohail, and Jáfubansi clans. Amongst the other castes of the census, the following show more than one thousand members each:—Káyath (2,150), Káchhi or Muráo (8,061), Barhai (2,742), Mahájan (3,450), Ahír (17,610), Lodha (22,753), Khákrob (2,319), Kabár (4,073), Hajjám (2,439), Chamár (13,785), Dhobi (1,225), Gadariya (3,760), Kumhár (2,022), Kori (2,507), and Teli (1,584). The following have between one hundred and one thousand members:—Gosháin (463), Dhuna or Kandera (668), Darzi (875), Dhobi (728), Dhanák (727), Bharbhúnja (423), Jogi (427), Sonár or Zargar (752), Lohár (128), Khatík (185), Nunera (556), Aheriya (117), Nat (186), and Banjára (352).

Distributing the agricultural population at settlement amongst proprietors and cultivators, the former numbered 1,465 souls, Cultivators and proprietors. amongst whom Thákurs possessed 35 per cent. of the total area of the parganah; Brahmans held 14 per cent.; Káyaths, 25 per cent.; Baniyas, Europeans and Lodhas, each 3 per cent.; Ahírs 8 per cent., and Musalmáns, 9 per cent. Numerous proprietary bodies are rare, less than half the estates being held by more than four sharers, and of the rest, about two-thirds are owned by single proprietors and one-third by less than four sharers. The Thákur proprietary body is almost exclusively Chauhán, including taluka Rajor, owned by Raja Khushál Singh. Formerly they owned almost all the parganah, comprising the Rajor, Eta, Barauli, and Jirsmi estates. The Eta estate was nearly altogether confiscated for rebellion, and the Barauli and Jirsmi talukas passed into other hands by sale for arrears of revenue before 1838; the former is now owned by Europeans, the Messrs. Maxwell of Cawnpore, in connection with their indigo-factories, and the latter was purchased by Káyaths of Sakít, former commissariat contractors, who bought the estate at auction for a nominal sum. Two other large estates, Kasbah Sakít and its component villages, and taluka Mánikpur, comprising $27\frac{1}{2}$ villages—were the ancestral property of the old Kánúnghoi family of Sakít, but they also were sold for arrears of revenue about the same period, and were purchased, the former by a Musalmán commissariat servant, whose son still owns it, and the latter by the Káyath who bought Jirsmi. Thákurs comprise 12 per cent. of the cultivating

castes ; Brahmans, 12 per cent. ; Lodhas, 24 ; Káchhis, 13 ; Ahírs, 14 ; Chamárs, 9 ; Garariyas, 3 ; Kahárs, Khákrobs and Musalmáns, 2 per cent. each, and other castes, 7 per cent. of the total population actually engaged in cultivating the soil (16,063).

The following statement shows the distribution of the cultivation amongst proprietors and tenants during the year of measurement :—

Class of cultivators.	Number of holders.	Area held on paying		Total average area held by each in acres	Total cash rents.	Average cash rent per acre.	Proportional distribution per cent.
		In cash.	In kind.				
Proprietors (seer),	1,465	Acres.	Acres.		Rs.	Rs. a. p.	
Occupancy tenants,	11,453	13,793	119	9½	34,338	2 7 10	16
Tenants at-will,	3,374	58,884	736	5	1,74,804	2 15 6	69
Rent-free,	1,236	10,843	1,290	3	38,487	3 8 9	14
			...	...	578	...	1
Total,	17,528	84,639	2,145	...	2,48,202	...	100

The occupations of the people are shown in the statistics collected at the census of 1872. From these it appears that of the Occupations.

male adult population (not less than fifteen years of age), 383 are employed in professional avocations, such as Government servants, priests, doctors, and the like ; 4,809 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c., 1,991 in commerce, in buying, selling, keeping or lending money or goods, or the conveyance of men, animals, or goods ; 25,050 in agricultural operations ; 5,265 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral and animal. There were 4,319 persons returned as labourers and 518 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 4,073 as landholders, 69,112 as cultivators, and 51,685 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 2,447 males as able to read and write out of a total male population numbering 68,726 souls. Taluka Eta was a portion of the old Akbari parganah of Sakít, and was separated from it in the last century and formed a distinct parganah up to 1872, when Eta and Sakít were united. Sakít formed the south-eastern portion of the present parganah.

FAIZPUR BADARIYA, a parganah of the Eta district, is bounded on the north by the Ganges ; on the south by parganahs Pacllána, Bilrám and Soron ; on the west by the Aligarh district, and on the east by Aulái. In 1872-73 the area comprised 31,504 acres, of which 19,757 acres were cultivated (3,628 irrigated),

6,004 acres were culturable, 32 were held free of revenue, and 5,711 acres were barren.

This parganah and Aulái resemble in all respects the similar riverine parganah of Nidhpur : they lie between the old bed of the Ganges and its present course, and have been formed by the recession of the river. The parganah is divided into three portions as in Nidhpur : (1) the *katra* or low-lying land on the river's bank, which is subject to inundations from the Ganges ; (2) the *danra* or uplands, and the *tarái* or low-lands adjoining the Búrhganga, or old bed of the Ganges. There is very little *katra*, as the encroachments of the river of late years has caused it almost to disappear. The *danra* comprises the greater portion of the area, and is here much superior to Aulái. It consists of a light thin soil, which deteriorates the further away it lies from the Ganges, and is worst as it approaches the Búrhganga. Its value depends upon the level and the depth of the deposit ; wherever there is a depression, the soil is usually deep and good, and produces sugar and wheat, but only in favourable seasons, without artificial irrigation. This thick deposit of earth is usually called *gaur*. Water in the *danra* is found at from eight to ten feet from the surface, and irrigation by means of the *dhenkli* or lever is practised. The *tarái* lands of both the old and new Ganges is a fine rich soil, growing sugar and rice without irrigation; but the former is less valuable, being less open, and wanting in the means of escape for the water when the inundation is excessive, so that the water often lodges and destroys the crop. Most of the land of the Ganges *katra* is classed as *tarái*, but there is some high-lying land with poor soil which only grows barley. The *kharíf* crops at settlement showed a percentage of 57.5 on the total cultivation : sugar-cane, 10.6 per cent. ; cotton, 22.9, and *chari* or fodder 5.8. In the *rabi*, wheat covered 27.8 per cent. of the total cultivation, barley 11.8 and other crops only 2.9 per cent. The following statement shows the well capabilities at settlement :—

Class of wells.	Number.	Number of runs.	Total area irrigated.	Average		
				Area irrigated for each run.	Depth to water.	Depth of water.
Pukka, ...	8	8	17	2.12	9.50	5.00
Kuchcha, ...	319	319	582	1.82	5.09	2.75
Dhenkli, ...	1,171	1,171	1,506	1.28	4.65	1.97
Total, ...	1,498	1,498	2,105	...	...	...

The assessments of the first four settlements were as follows :—(1) Rs. 42,866;

Fiscal history. (2) Rs. 42,352; (3) Rs. 47,576 ; and under Regulation IX. of 1833; (4) Rs. 34,633. The revenue, before

the present or fifth settlement was made, was Rs. 32,027, giving a small decrease, due to loss by diluvion on the Ganges. The following statement compares the areas of the past and present settlements, and shows at once the progress that has been made:—

	<i>Unassessed.</i>		Cultura- ble waste.	Lately abandon- ed.	<i>Cultivated.</i>			Total assess- able area.	
	Total area.	Revenue- free.			Irriga- ted.	Unirri- gated.	Total cultiva- tion.		
	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.		
Past settle- ment,	36,226	86	7,371	8,894	2,212	15,235	2,428	17,663	28,769
Present do.,	31,504	32	5,711	5,403	601	3,628	16,129	19,757	25,761

The irrigated area of the present settlement includes 1,120 acres of *tarái* land. Notwithstanding the great loss by diluvion (13 per cent. of the total area) the cultivation has increased by 12 per cent. and had there been a proportional increase to the cultivation in the portion of the area lost to the parganah the total increase would have amounted to 28·5 per cent. The former settlement was made by Mr. Timins in the Budaon district, and his revenue fell at Re. 1-3-3 per acre on the assessable area and at Re. 1-15-5 per acre on the cultivation, thus implying an average rent-rate of Rs. 2-10-11 per acre: at the expiration of the settlement this fell to Re. 1-9-11 on the cultivation, and still 23 per cent. of the culturable area remained uncultivated. The new settlement has been made by Mr. J. S. Porter, and he found that the attested rental of the village papers, corrected for lands tilled by proprietors and revenue-free holdings, by imposing average cultivators' rates, and for land held on payments in kind (12 per cent. of the cultivation) by estimate, amounted to Rs. 58,434, giving an average rent-rate of Rs. 2-15-4 per acre. He next distributed the soils of the parganahs with the following valuations:—

Soil.	Area in acres.	Rate per acre.	Soil.	Area.	Rate per acre.
		Rs. a.			Rs. a.
Tarál 1st ...	177	8 0	Dúmat, 1st ...	3,601	5 4
2nd ...	943	5 4	" 2nd ...	2,485	3 15
Gauhán 1st ...	256	10 8	" 3rd ...	1,159	2 10
" 2nd ...	1,545	5 4	Bhúr, ...	9,591	1 5

The result of this calculation was a rental of Rs. 61,487. In this parganah the decrease due to the area under groves (2·6 acres) was more than counterbalanced by taking into account the manufacture of sulphate of soda (*khári*). The waste land was poor though culturable, and, finally, Mr. Porter assessed at

50 per cent. of the assets, or Rs. 31,110, falling at Re. 1-3-4 per acre on the assessable area and at Re. 1-9-2 per acre on the cultivation, and thus implying a rental of Rs. 62,220, or 6 per cent. above the corrected assets of the village papers. The demand was reduced in 37 villages, was raised in 18, and remained unchanged in two, giving a total decrease of Rs. 917, or a little more than 3 per cent. on the existing revenue, which had been imposed under the 75 per cent. rule. The new assessment came into force in July, 1871.

According to the census of 1872, parganah Faizpur Badariya contained 92 inhabited villages, of which 49 had less than 200 inhabitants ; 28 had between 200 and 500 ; 14 had between 500 and 1,000, and one had between 3,000 and 5,000. The settlement records show 57 maháls or estates, of which 45 were zamíndári, six were perfect, and six were imperfect pattiédári. The total population in 1872 numbered 24,300 souls (11,157 females), giving 496 to the square mile, or 607 to the cultivated square mile. Classified according to religion, there were 21,790 Hindús, of whom 10,012 were females ; 2,498 Musalmáns, amongst whom 1,139 were females ; and 12 Christians. Distributing the Hindu population amongst the four great classes, the census shows 1,640 Brahmans, of whom 746 were females ; 1,170 Rajpúts, including 481 females ; 659 Baniyas (329 females) ; whilst the great mass of the population is included in "the other castes" of the census returns, which show a total of 18,321 souls, of whom 8,456 are females. The Brahman and Baniya sub-divisions found in this parganah are not distinguished in the returns. The Rajpúts belong to the Chauhán (56), Solankhi (118), Tomar, Prámár, Sikharwár, Ráthor, Katiya, Pundír, Gahlot, Bais, Jálón, Badgújar, Gaur, Gauráhar (695), Bangar, Raghubansi, Kachhwáha, Khár, Sombansi, Katehi-riya, Báchhal, Maharwár, Taila and Khadhi clans. Amongst the other castes of the census, the following show more than one thousand members each :—Káchhi or Muráo (3,300), Ahír (3,499), Kahár (1,134), Chamár (3,371), and Gadariya (1,067). The following have between one hundred and one thousand members :—Káyath (378), Barhai (448), Mahájan (456), Lodha (895), Khákrob (553), Gosháiin (125), Hajjám (372), Dhuna or Kandera (163), Dhobi (394), Kumbár (293), Kori (814), Nunera (486), and Teli (405). Distributing the agricultural population amongst proprietors and cultivators, the former at settlement numbered 317 souls, and amongst them Thákurs possessed 28 per cent.

Cultivators and proprietors. of the total area of the parganah ; Brahmans held 8 per cent. ; Káyaths, 6 per cent. ; Baniyas, 2 per cent. ; Mahájans, 1 per cent. ; Ahírs, 12 per cent. ; Musalmáns, 23 per cent., and Europeans, 12 per cent. of the total area. Thákurs comprised 9 per cent. of the cultivating castes ; Brahmans, 14 ; Káchhis, 13 ; Ahírs, 15 ; Chamárs, 8 ; Musalmáns, 9 ; Gadariyas, 16 ; Káyaths, Kahárs, Lodhas and Khákrobs, 3 per cent. each, and others 14 per cent. of the total population engaged in cultivation.

The following statement shows the distribution of the cultivation amongst proprietors and tenants during the year of measurement:—

Class of cultivators.	Number of holders.	Area held on pay- ing		Total average area held by each in acres.	Total cash rents.	Average cash rate per acre.	Proportion- al dis- tribution per cent.
		In cash.	In kind.				
		Acre.	Acre.	Acres.	Rs.	Rs. a. p.	
Proprietors (seer),	317	2,636	...	8	4,427	1 10 10	13
Occupancy tenants,	2,098	10,018	1,629	5	33,955	3 6 3	56
Tenants-at-will, ...	1,166	4,196	1,388	5	10,519	2 8 1	29
Rent-free,	...	25	490	...	...	...	2
Total,	...	3,866	17,340	2,417	48,901	...	100

The occupations of the people are shown in the statistics collected at the census of 1872. From these it appears that of the Occupations.

male adult population (not less than fifteen years of age), 41 are employed in professional avocations, such as Government servants, priests, doctors, and the like; 632 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c.; 314 in commerce, in buying selling, keeping or lending money or goods, or the conveyance of men, animals, or goods; 5,214 in agricultural operations; 890 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 923 persons returned as labourers and 245 as of no specified occupation. Taking the total population, irrespectivo of age or sex, the same returns give 824 as landholders, 14,913 as cultivators, and 8,563 as engaged in occupations unconnected and with agriculture. The educational statistics, which are confessedly imperfect, show 358 males as able to read and write out of a total male population numbering 13,143 souls. Faizpur Badariya is named after the village of the same name, or Faizpur, "on the banks of the river (Búrhganga)," which is now usually shortened to Badariya (see BADARIYA). In the time of Akbar it formed a portion of parganah Sahiswán in dastúr and sirkár Budaon, and was separated during the last century. Considerable changes have occurred since the settlement under Regulation IX. of 1833: fifteen estates have been transferred to Aligarh and two have been cut away by the river; seven estates have been added by partition and one (Sotna) by resumption.

HIMMATNAGAR BAJHERA, a village of parganah Nidhpur and tahsíl Aliganj of the Eta district, is situated 33 miles north-east of Eta. The population, in 1865, numbered 2,215 souls, and in 1872 was 1,564. It was founded in the time of Náwab Shujáat Khán, the brother-in-law of Náwab Muhammad Khán, Bangash, of Farukhabad, by Himmat Singh, Raja of Eta. At the settlement in 1833 it formed the head-quarters of a taluka consisting of twenty villages, for which Raja Himmat Singh and his successor had

enjoyed a *nankár* allowance of Rs. 4,591 per annum, which was then discontinued.¹

JAITHRA, a village of parganah Azamnagar of the Eta district, lies on the Eta and Aliganj road at a distance of 24 miles from Eta. The population, in 1865, was 3,455, and in 1872 was 1,077. It is said to have been founded by Jaisukh Rai, grandson of Dhir Saháí, brother of Raja Rám Saháí, the Ráthor Thákur who founded Rampur. Jaisukh Rai is said to have been a worshipper of the Jaithri goddess, under whose protection he put his newly founded town, which was therefore called Jaithra. Jaisukh Rai's house and a representation of its former owner in stone are still to be seen in the village. His descendants are poor cultivators. The village was formerly a part of the large talukadári owned by the Katiya Thákurs who had become Musalmáns, but has since fallen into the hands of the money-lending Thákur Raja of Awa Mísa in the Agra district.

JIRSMI, a Chauhán village of parganah Eta-Sakít, tahsíl Eta, in the Eta district, is distant $4\frac{1}{2}$ miles from Eta. The population, in 1872, numbered 1,413 souls. Jirsmi was founded by Jagat Singh of Birlám, the ancestor of the former Chauhán Rajas of Eta, and is still looked on as the head of a tract of eight villages known as the "Athgaon Chauhánán."

KÁDIRBÁRI, a village of parganah Faizpur Badariya and tahsíl Kásganj in the Eta district, is distant from Eta 26 miles. The population, in 1872, numbered 881 souls. After the mutiny, a portion of this village was granted to some loyal Tomar Rajpúts.

KÁDIRGANJ, a village in parganah Nidhpur and tahsíli Aliganj of the Eta district, lies at a short distance from the Ganges, 32 miles north-east of Eta. The population, in 1865, numbered 3,128 souls, and in 1872 was 2,717. The Ganges, which formerly ran under the walls of the village, now approaches it only in the rains. The village is a mere collection of wretched mud houses with a small bazar. To the west, on a high mound of earth, are the remains of a fort built of block kunkur; also a tomb, partly in ruins, within which Shujáat Khán, from whom the present zamíndárs are descended, lies buried. He was killed in the battle of Dori, fighting on the side of his brother-in-law, the Nawáb of Farukhabad, against the Rohillas under Háfiz Rabmat Khán. The tomb has

History.

twice been struck by lightning. Beneath the fort are the brick-built houses of the present zamíndárs, the only

decent-looking buildings, excepting one or two belonging to mahájans in the bazar, to be found in the whole place. Kádirganj is built on the site of a former village called Chilla Chaun, inhabited by Taila Thákurs, a most turbulent and marauding race. They levied black-mail on all sides, stopped and plundered all vessels passing either up or down the Ganges. At length the outcry against their misdeeds became so great that Shujáat Khán was sent against them and

¹ Set. Rep. I., 383, Board's Rec.

utterly destroyed all the Thákurs, but liking the spot, built himself a fort on the site of the former village, and settled people round about, and called the new village Kádirganj after an ancestor of his, Kádirdád Khán. In former times the fort enclosed a large area of ground, but the floods of the Ganges swept away a great piece of the mound or *khera* on which it was built, and made the foundations of a large portion of the enclosing walls unsafe; these have therefore been pulled down by Ghulám Nabi and his brother, the present zamíndárs, who have disposed of the kunkur blocks for building purposes in Farukhabad. The old gateway with its round towers still remains and is a land-mark for a great distance round. Act XX. of 1856 is in force, and in 1873-74 supported a village police numbering four men of all grades at an annual cost of Rs. 192. The number of houses in the town during the same year was 677, and of these 244 were assessed with a house-tax averaging Re. 1-5-9 per house assessed and Re. 0-1-11 per head of the population. This with a balance of Rs. 33 from the previous year gave an income of Rs. 366, of which Rs. 331 were expended in wages and public improvements.

KÁSGANJ, the most important town in the Eta district, is situated 19 miles

Population. north of Eta in N. lat. 27°-48'-5" and E. long.
78°-41'-30".

In 1847 Kásganj, had 10,752 inhabitants; in 1853, the population numbered 13,860, and in 1865, there were 15,107 inhabitants. The site has an area of 149 square acres, giving 106 souls to the square acre. According to the census of 1872, there were 15,764 inhabitants, of whom 11,409 were Hindús (5,302 females) and 4,355 were Musalmáns (2,069 females). Distributing the population amongst the rural and urban classes, the returns show 73 landholders, 1,130 cultivators, and 14,561 persons pursuing occupations unconnected with agriculture. The number of enclosures in 1872 was 1,904, of which 483 were occupied by Musalmáns. The number of houses during the same year was 2,841, of which 558 were built with skilled labour, and of these 873 were occupied by Musalmáns. Of the 2,283 mud huts in the town, 656 were owned by Musalmáns. Taking the male adult population, 5,133 (not less than fifteen years of age), we find the following occupations pursued by more than 40 males:—Beggars, 295; blacksmiths, 67; braziers, 86; butchers, 70; calico-printers, 81; cart-drivers, 51; confectioners, 228; cotton-cleaners, 86; cultivators, 430; dyers, 61; ear-cleaners, 53; firework-makers, 82; fruit-sellers, 66; goldsmiths, 52; grain-parchers, 66; labourers, 344; merchants, 89; cloth-merchants, 103; oil-makers, 90; petty dealers, 93; potters, 65; fainly priests, 89; school-masters, 61; servants, 833; shopkeepers, 399; sweepers, 192; tailors, 54; water-carriers, 206; weavers, 472; weighmen 101.

The site on which Kásgaunj is built is sufficiently raised to permit of the drainage flowing towards the Kálí nadi, which runs about a mile and a quarter to the south-east of the

The site.

town. There is a good proportion of brick-built houses, which are shaded by many fine trees. A fine metalled road runs through the centre of the town from north to south and forms the principal bazar-way, whilst a second passes from east to west, and the extremities of both are connected by a road which encircles the town round the north-west and south sides. Where the two principal roads meet, there are a number of good shops, forming a handsome octagon-shaped building, and thus providing an appropriate centre to the town. The shops on both roads are substantial, good buildings, and not only are the main streets metalled and drained, but many of the minor lanes also. The eastern quarter, inhabited by the poorer classes of Hindús, is not so well kept as the remainder of the town. The public buildings are a municipal hall, lately completed ; the dispensary, a plain structure with round arches and placed on the north-east of and well within the town ; the police-station and tahsíli, both poor, unsuitable buildings ; a good school with a large attendance of pupils, and the munsífi established in an old Musalmán building. There are two *parádos* or halting-places for carts and an excellent sarái, with a wide open courtyard well shaded with trees, within the town. A fine mosque remarkable for its curious roof and numerous minarets stands in the Muhammadan quarter. There are numerous public wells, and water is found close to the surface.

Kásganj is a prosperous, busy, trading town, increasing in population and importance. It does a large trade in cotton, sugar, ghí, indigo-seed and country produce generally. It possesses a municipality, the affairs of which are managed by a committee of twelve members, of whom four are official and eight are elected by the tax-payers. The incidence of the octroi in 1874-75 was Re. 0-12-8 per head of the population. The following statement shows the income and expenditure for several years :—

Receipts.	1872-73			Expenditure.			1872-73		
	Rs.	Rs.	Rs.				Rs.	Rs.	Rs.
Opening balances, ...	1,451	1,849	3,414	Collection, ...	1,988	1,884	1,738		
Class I.—Food and drink, ...	10,780	8,746	8,761	Head-office, ...	552	233	223		
,, II.—Animals for slaughter.	61	126	188	Supervision, ...	360	360	348		
,, III.—Fuel, ...	630	771	866	Original work, ...	2,779	2,523	3,283		
,, IV.—Building materials, ...	490	474	528	Purchase of land, ...	600	...	800		
,, V.—Drugs, spices, ...	1,225	1,075	880	Compensation, ...	...	...	...
,, VI.—Tobacco, ...	340	481	360	Repairs, ...	1,221	1,421	1,332		
,, VII.—Textile fabrics, ...	1,300	1,319	983	Police, ...	2,375	2,399	2,414		
,, VIII.—Metals, ...	633	540	450	Education, ...	595	601	964		
Total Octroi, ...	15,459	13,532	13,016	Charitable grants, ...	410	427	852		
Fines, ...	130	126	154	Conservancy, ...	1,894	1,772	1,937		
Pounds, ...	103	139	196	Lighting and water- ing.	1,235	895	906		
Extraordinary, ...	94	1,869	26	Gardens, ...	8	66	191		
Miscellaneous, ...	497	429	467	Miscellaneous, ...	1,868	1,949	818		
Total, ...	17,734	17,944	17,273	Total, ...	15,885	14,530	18,204		

The following statement shows the net imports in quantity or value for two years, and the consumption per head of the population :—

Articles.	NET IMPORTS IN				CONSUMPTION PER HEAD IN			
	1872-73.		1873-74.		1872-73.		1873-74.	
	Quantity. Mds.	Value. Rs.	Quantity. Mds.	Value. Rs.	Quantity. M. s. c.	Value. R. a. p.	Quantity. M. s. c.	Value. R. a. p.
Grain, ...	145,042	...	134,941	...	9 8 3	...	8 23 7	...
Sugar, refined, ...	8,233	...	4,086	...	0 8 3	...	0 10 6	...
„ unrefined,	47,815	...	59,666	...	2 1 3	...	3 32 3	...
Ghí, ...	1,773	...	1,839	...	0 4 8	...	0 4 3	...
Other articles, ...	...	28,788	...	27,931	...	1 13 3	...	1 12 4
Animals for slaughter.	...	1,945	...	4,032	...	0 2 0	...	0 4 1
Oil, ...	612	...	761	...	0 1 8	...	0 1 12	...
Oil-seeds, ...	6,026	...	7,660	...	0 15 10	...	0 19 6	...
Fuel, &c. ...	...	8,595	...	10,057	...	0 8 8	...	0 10 2
Building materials,	1,295	12,491	1,084	11,588	0 2 12	0 14 0	0 2 12	0 11 9
Drugs and spices,	5,254	3,820	4,568	3,144	0 4 5	0 7 5	0 11 9	0 3 2
Tobacco, ...	2,066	...	2,897	...	0 5 3	...	0 7 6	...
European cloth ...	...	{ 2,41,235	{ ...	1,95,228	... 15 8 11	...	12 6 2	
Native cloth, ...	...			74,646	...	...	4 11 9	
Metals, ...	...	46,156	...	39,018	... 2 4 10	...	2 7 9	

Kásganj is said to have been founded by Yakút Khán, *alias* Khán Bahádúr Khán, the founder of Aliganj (see ALIGANJ) and the builder of the great mosque, during the viceroyalty of History.

the Nawáb Vazír of Oudh. On his death without issue, Khuda Baksh Khán became proprietor of the town, and after him Muhammad Baksh Khán. He sold it to Colonel James Gardner, and on the colonel's death, it came into the hands of Sulaimán Shikoh Gardner, better known in Eta as Múna Sáhib, who, in 1859, sold it to Dilsukh Rai, once an agent of the Gardner's, now by means of his savings and "the favour of the British Government, Raja and Honorary Magistrate." The old military cantonment of Kásganj was burned down during Holkar's raid into the Duáb in 1804. In 1809, Colonel Gardner established cantonments for his cavalry at Kunwarpur, about two miles from Kásganj, and there they remained until 1828, when the Colonel resigned the command of his regiment.

The trade of Kásganj is principally a through trade. Thus in 1871-72 the distribution of saccharine substances showed as follows :—

Trade.		Sugar.	Ráb.	Gúr.	Shíra.
Import in maunds paying duty, ...	...	7,519	30,160	13,638	6,740
Re-export, receiving refund, ...	...	1,453	...	453	33
Passed through in bond or with passes, ...	...	101,836	657	48,405	5,748
Actual local consumption, ...	...	6,066	30,160	13,245	6,707
Actual amount of through trade, ...	...	103,289	657	48,858	5,781

During the same year 85,886 maunds of grain and 115,251 maunds of rice passed through the town protected by passes. In 1874-75, the import of grain and rice rose to 178,746 maunds ; the import of refined sugar was 10,531 maunds and of unrefined sugar (*ráb* and *gúr*) was 39,286 maunds or if *shíra* be added, 41,527 maunds.

KUSAUL, a village of parganah Nidhpur and tahsíl Aliganj of the Eta district, lies 33 miles north-east of Eta. The population, in 1872, numbered 1,393 souls. In former times it was the residence of Kots and Bhars. In the time of Shahábdín Ghori these were driven out by Khushál Singh, a leader of the Gaur Rajpúts.

MÁRAHCHI, a village of parganah Márabra and tahsíl Eta in the Eta district, is distant 12 miles from Eta. The population, in 1872, numbered 942 souls. It is situated on the road from Eta to Kásganj, and is the seat of some trade in agricultural produce. Near it is one of the seats of the Gardner family.

MÁRAHRA or Márbara, the chief town of the parganah of the same name in tahsíl Eta of the Eta district, is distant 12 miles to the north of the civil station. The population, in 1853, numbered 6,020 souls ; in 1865 there were 9,982 inhabitants, and in 1872 there were 9,214, of whom 4,584 were Hindús (2,253 females) and 4,630 were Musalmáns (2,434 females). The site has an area of 130 square acres giving 71 souls to the square acre. The town is divided into eleven muhallas

The site. or wards, the most noteworthy of which are the Kamboh, Pírzáda, Kázi and Akabari. The Kamboh muhalla is so named after the peculiar class of Musalmáns who inhabit it, and of whom some account has been given under the Meerut district. Pírzáda muhalla is occupied by Sayyids, who are mentioned in the district notice and hereafter. Kázis occupy the Kázi muhalla, and Shaikh families live in the Akabari quarter. The more important inhabitants are the Musalmáns, who have great influence throughout the district. One wide, drained and metalled road runs through the town from north to south. The smaller lanes are narrow and tortuous and as yet undrained. There are two bazars ; the bazar to the north, is the smaller and has but poor shops, whilst the bara bazar has larger and better shops, and the road-

way in both bazars is metalled and drained. Altogether the site is extensive and the population and the buildings are much scattered. To the south-east, the houses are chiefly mud-built and contain six bangle manufactories amongst them; in the remainder of the town brick-built houses prevail. There are numerous public wells, and the water in the principal well was found at a depth of 16 feet from the surface in January. The mud-built sarai has a good mosque, and the school site is well raised and shaded by a fine *nim* tree. The police-station and post-office are the only other public offices in the town.

To the north-east of Márahra and close to the town is Miyán-ke-basti, the principal Sayyid quarter, surrounded by high walls which have corner towers and two gateways, but other means of ingress exist. It forms a separate town of itself and is owned by the descendants of Sayyid Sháh Barkatullah, a former Musalmán resident, now worshipped as a saint, whose tomb, which shelters the remains of ten other members of his family, and the beautiful mosque adjoining it, are the only attractive features of the place, as well from the perfection of the buildings, as for the order and cleanliness of the precincts. A room in the tomb is set apart as a school where the Korán is taught. Miyán-ke-basti contains many substantial brick-built houses, inhabited chiefly by the descendants of the Sayyid *pír*. They possess 32 villages free of revenue in the Eta district, granted for the support of the shrine. The road through the town is metalled and lined with shops, which form a fair bazar. In Márahra markets are held on Mondays and Fridays, and the chief articles of trade are cotton and indigo-seed.

Márahra possesses since October, 1872, a municipality under Act XV. of 1873, the affairs of which are managed by a committee of 17 members, of whom five are official and twelve are elected by the tax-payers. The incidence of the octroi during 1874-75 fell at Re. 0-6-9 per head of the population. The following statement shows the receipts and expenditure for three years:—

	Receipts.			Expenditure.		
	1872-73.	1873-74.	1874-75.		1872-73.	1873-74.
	Rs.	Rs.	Rs.		Rs.	Rs.
Opening balance,	...	18	334	Collection and head office.	478	737
Octroi, ...	1,656	3,695	3,974	Police, ...	355	1,000
Miscellaneous, ...	190	221	268	Conservancy, lighting, &c.	257	618
Total, ...	1,846	4,004	4,576	Public works, ...	440	817
Expenditure, Reserve, ...	1,758	3,670	4,159	Charitable grants, ...	145	351
	88	334	417	Miscellaneous, ...	83	147
				Total ...	1,758	3,670
						4,59

The following statement shows the imports, quantity re-exported, and the consumption per head of the population :—

Articles	Gross imports in		Re-exported in		Consumption per head in			
	1873-74.		1873-74.		1873-74.		1874-75.	
	Quantity.	Value	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.
Grain, ...	Mds.	Rs.	Mds.	Rs.	M. s. c.	Rs. a. p.	M. s. c.	Rs. a. p.
Grain, ...	44,531	5,446	...	64	4 33	4 0 9 4	5 11 1	0 7 7
Sugar refined, ...	994	...	...	...	0 4 4	..	0 3 14	...
" unrefined, ...	2,1 0	...	32	...	0 9 0	..	0 7 7	...
Ghi, ...	533	...	...	...	0 2 5	..	0 2 3	...
Animals for slaughter, ...	hd. 3,830	...	...	hd.	1	..	hd.	1
Oil, ...	5.5	...	...	...	0 3 4	..	0 2 9	...
Oil seeds, ...	1,068	...	44	...	0 4 7	..	0 4 13	...
Fuel, &c., ...	1 716	3,972	44	...	0 7 9	0 6 10	..	0 5 10
Building materials, ...	5,664	...	...	...	0 9 6	3 14 0	0 12 10	...
Drugs and spices, ..	4,202	...	116	..	0 7 1	..	0 7 8	...
Tobacco, ...	659	...	...	0 2 10	..	0 2 14	..	...
European cloth, ...	21,539	...	...	...	2 5 4	..	2 7 9	...
Native cloth, ...	18,424	...	1,949	...	1 8 10	..	0 11 3	...
Metals, ...	5,095	...	1,936	..	0 5 6	..	0 5 5	...

The name Márähra, or Márähara as it is most commonly written, is said to be derived from the saying "már ke hara kar diya," i. e., "utterly destroyed and made green." Tradition says that

History. to the north-east of the present site there used to be a village called Sarúpganj, founded by a Rajpút, one Sarúp Kishan. In 695 Hijri (1295 A.D.), Sarúp and his family were put to death by Alá-ud-dín Muhammad Sháh, the third of the Khilji rulers, for some offence, and the remainder of the family became robbers. In the following year, whilst the imperial forces were passing by Sarúpganj, some servants of Alá-nd-dín were maltreated and plundered by the robbers of the neighbourhood, and tracing the offenders to Sarúpganj, the emperor gave orders for a general massacre of the inhabitants. The order was so well carried out that the people were utterly destroyed and the place was again turned into jungle ("hara kar diya," or "made green"). Another derivation makes the name Mánhära, referring the founding of the town to one Mén Singh, Chauhán, after the dispersion of the Chauháns on the defeat of Prithiváj at the close of the twelfth century. A third story states that in 1299 A.D. Raja Mani Rám, the governor of the territory round Márähra, founded a town near the ruins of Sarúpganj by the express permission of the emperor and called it Márähra, because, says the relator, he thereby made green (*hara*) what had been destroyed (*mara*). Márähra contained three shrines of great repute; one only is now intact, but the remains of the others are still visible. The ruined tombs contained the remains of Sayyid Abdul Jalil Bilgrámi, who came here in 1017 Hijri (1608 A.D.) and died here; and those of Sayyid Shah Jalil

Bukhári, who settled here during the reign of Alamgír. The tomb still standing is that of Sayyid Shah Barkat-ullah, one of the Pírzádah family. It was built by Shujáat Khán, brother-in-law of the Farukhabad Nawáb, in 1142 Hijri (1729 A.D.), and the beautiful mosque adjoining it was built by one Muhammad Afzal, a resident of Márahra, in 1145 Hijri (1732 A.D.). One of Bábar's followers, Shaikh Khwájah Imáld-dín Muhammád of a Kamboh family, a native of Multán, was appointed amil of Márahra about 1527 A.D. In 1542 A.D., during the reign of Sher Sháh, Imáld-dín's two sons were appointed to the offices of chandhri and kánúngo of the parganah, then for the first time created, and which were filled by descendants of the original holders until the occupation of the country by the British, when the office of chandhri was abolished. The present kánúngo is a lineal descendant of Bábar's follower. During the reign of Akbar, Márahra was the chief town of dastúr Márahra and the residence of the officials. From the foundation of the town by Mani Rám up to 1560 A.D., the fiscal administration was under the direct management of the imperial officers, but, in that year, Akbar conferred the proprietary rights on Fateh Khán and Umr Khán, grandsons of Imáld-dín, and Todar Mál divided it into two pattis—Hár-Nilgarán and Hár-Bhairon, the latter of which is now known as Ahmadnagar Bahmnoi. The Pírzádahs came here during the reign of Jahángír in 1608 A.D., and in 1713 A.D. Márahra was given in *jágír* to certain Sayyids of Bárha in the Muzaffarnagar district. The latter, in 1738 A.D., transferred their rights in the Nilgarán patti to the Nawáb of Farukhabad, and their rights in the Bhairon patti to the Oudh vazír, in whose possession, with some short interruptions, the town remained until the cession to the English in 1801 and 1802. The town continued of some slight importance until the cession, since which time it has gradually declined.

MÁRAHRA or Márhara, a parganah of the Eta district, is bounded on the north by parganah Bilrám ; on the west by the Aligarh and Muttra districts ; on the south by parganah Mustafabad of the Mainpuri district, and on the east by parganahs Eta-Sákit and Saláwar-Karsána. In 1872-73 the revenue paying area comprised 122,778 acres, of which 71,986 acres were cultivated (50,323 irrigated), 11,162 acres were culturable, 39,128 acres were barren and unculturable, and 502 acres comprised patches of land held free of revenue. In addition, 5,245 acres were held free of revenue, and of this area, 3,729 acres were cultivated (1,672 acres irrigated) 253 acres were culturable, and 1,263 acres were barren. The total area of the parganah thus amounts to 128,023 acres, of which 75,175 acres were cultivated, 11,415 acres were culturable, and 40,391 acres were barren. The extreme length from north to south is 24 miles. The soil generally is a firm *dúmat* with a comparatively small admixture of *bhúr*, and is remarkably productive. *Bhúr* only prevails in

Physical features.

the high land overlooking the Káli and in the neighbourhood of Bilrám, and seldom occurs to the west of the

parganah. The well-capability throughout is remarkably good, and kuchcha wells last several years, with or without a wooden lining. Pukka wells of solid masonry and of block kunkur are numerous, and most of them have been constructed by the tenants. During the year of measurement, 34,401 acres were irrigated from wells, 3,971 acres from jhils and the Kâli, and 13,353 acres were watered from the canal; and in 1872-73 the canal returns show 14,319 acres paying a water-rate. The canal has given a great impetus to the growth of indigo and almost every village has got its factory as the yield is greater from canal irrigation than from well irrigation. Mr. Porter remarks that the canal has not prevented the free use of kuchcha wells as in other districts. Its only injurious effect here is the development of *reh* in the *usar* plains in the vicinity of the canal and to some distance from it, so that the pasturage has been completely destroyed. The cultivation has not, however, been injured "except where the *reh* has been blown from the *usar* on to the adjoining fields." Altogether the *kharif* crops, during the year of measurement, occupied in the area assessed to Government revenue, 40·1 per cent. of the total cultivation (71,986 acres), and amongst them sugar-cane covered 0·7 per cent.; cotton, 12·5 per cent.; indigo, one per cent., and *chari*, 17·9 per cent. In the *rabi*, wheat covered 29·6 per cent.; barley, 19·9 per cent., and gram, 3·3 per cent. of the total cultivation.

The assessments of the old settlements were as follows:—(1) Rs. 1,02,234;

(2) Rs. 1,02,203; (3) Rs. 1,01,764; (4) Rs. 1,08,328;

Fiscal history.

(5) Rs. 1,10,366; and (6) under Regulation IX. of 1833,

by Mr. Rose in the Aligarh district, Rs. 1,18,841. The last amount includes and the first five omit the revenue of the village of Sen, received from parganah Sakit. The revenue at the expiration of settlement amounted to Rs. 1,17,333. The original assessment of the settlement lately expired fell at Re. 1-15-3 per acre on the cultivation, implying an average rent-rate of Rs. 3-1-4 per acre; at expiry the rate of incidence of the revenue on the cultivation had fallen to Re. 1-10-1 per acre. Taking all the villages of the original parganah, irrigation at Mr. Rose's settlement covered 63 per cent. of the cultivation. The following statement shows the past and present areas:—

	Total area.	UNASSESSED.			Cultur-able waste.	Recently aban-doned.	CULTIVATED.			Total assess-able area.
		Barren.		Revenue-free.			Irrigated.	Unirri-gated.	Total cultiva-tion.	
		Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	
Past settle-ment.	...	...	...	...	3,617	6,414	37,584	28,124	60,708	70,733
Present	122,778	39,128	205	10,635	527	50,323	21,663	71,986	83,148	
Ditto rev- enue free.	5,245	1,263	...	240	13	1,672	2,057	3,729	...	

These figures show an increase in the irrigated area of 34 per cent. and in cultivation of 19 per cent. The proportion of irrigation has risen to 70 per cent. of the cultivation, and the canal which has been introduced since last settlement affords 26 per cent. of the water-supply. The irrigated area of the present settlement includes 847 acres of *tarái* land. Mr. Rose assessed upon the conventional classification of soils into *bára*, *manjha*, and *barha* throughout, and Mr. J. S. Porter, who made the existing settlement, assessed upon *gauhán*, *dímat* and *bhúr* soils, so that any comparison of rates is out of the question. Mr. Porter found that the papers of 107 selected villages gave a rent-rate of Rs. 3-8-0 per acre on 37,525 acres held by tenants. The lowness of this rate was mainly due to the inadequate rates paid, as a rule, by tenants having a right of occupancy, "but also to concealment and fraud which were observed by Mr. Porter to obtain to a much greater extent and more systematically here than in other parganahs. The reason is to be found in the fact that the proprietors in Márahra are more wealthy and more keenly alive to their own interests." Leases of recent date range from Rs. 5-4-0 to Rs. 7-14-0 for irrigated (not *barha* land), and Rs. 2-10-0 to Rs. 3-15-0 for unirrigated land. The corrected rental for the entire parganah from the village papers only amounted to Rs. 2,53,989, giving a rent-rate of Rs. 3-8-4 per acre. Applying the assumed rates already given in the district notice (page 82) to each class of soil, (*gauhán*, *dímat*, and *bhúr*), he found a rental of Rs. 3,27,804, and assessed at Rs. 1,61,020, which anticipated a rise in the recorded rental of nearly 27 per cent. The new revenue shows an increase on the old revenue of 37 per cent. and falls at Rs. 2-3-9 per acre on the cultivation. The new assessment came into force from July, 1870, and since then the enhancements of rent that have taken place show an average of Rs. 5-2-1 per acre over 13,713 acres. The following figures show the soils to which the assumed rent-rates have been applied :—*Gauhán*—wet, 6,256 acres; dry, 473 acres; and *tarái*, 51 acres; total, 6,780 acres : *mattiyyár*—wet, 7,226 acres; dry, 1,359 acres; and *tarái*, 306 acres; total, 8,891 acres: *dímat*—wet, 33,518 acres; dry, 13,285 acres; and *tarái*, 489 acres; total, 47,292 acres, *bhúr*—wet, 2,449 acres; dry, 6,546 acres; and *tarái*, 28 acres; total, 9,023 acres, out of a cultivation amounting to 71,986 acres.

The following table shows the well-capabilities at settlement :—

Class of well.	Number.	Number of runs.	Total irrigated.	Average.		
				Area irrigated from each run.	Depth to water.	Depth of water.
Pukka, ...	1,402	2,958	20,418	6·89	13·69	12·43
Kuchcha, ...	1,892	2,125	13,975	6·49	10·34	8·58
Dhenkli, ...	10	10	8	0·80	5·41	3·34
Total, ...	3,304	5,093	34,401	...	...	...

According to the census of 1872, parganah Márahra contained 392 inhabited villages, of which 228 had less than 200 inhabitants. Population. 108 had between 200 and 500; 43 had between 500 and 1,000; 10 had between 1,000 and 2,000; one had between 2,000 and 3,000; and one had between 3,000 and 5,000. The only town containing more than 5,000 inhabitants was Márahra itself with 9,214 inhabitants. The settlement records show 181 estates, of which 154 were held on zamín-lári tenure, 6 were perfect and 21 were imperfect pattidári. The total population, in 1872, numbered 107,701 souls (49,443 females), giving 538 to the square mile, or 781 to the cultivated square mile. Classified according to religion, there were 97,489 Hindús, of whom 44,368 were females; and 10,208 Musalmáns, amongst whom 5,072 were females, and 4 Christians. Distributing the Hindu population amongst the four great classes, the census shows 8,247 Brahmans, of whom 3,661 were females; 6,313 Rajpúts, including 2,616 females; 2,124 Baniyas (938 females); whilst the great mass of the population is included in "the other castes" of the census returns, which show a total of 80,805 souls, of whom 37,123 were females. The Brahman and Baniya subdivisions found in this parganah are not distinguished in the returns. The Rajpúts belong to the Chauhán (3,774), Solankhi (130), Tomar (229), Pramár (90), Sikharwár, Parihár, Ráthor (116) Katiya, Pundír (152), Gahlot (296), Bais (135), Jálon (564), Dhákra, Badgújar (458), Gaur, Gauráhar, Janghára, Bangar, Bhadouriya, Raghubausi, Kachhwáha, Báchhal, Tank, Katehiriya, Surkhi, Porach, Jais, Sengar, Maharwár, Jaiswár, Gaharwár, Sut, and Raikwár clans. Amongst the other castes of the census, the following show more than one thousand members each:—Káchhi or Muráo (3,394), Barhai (2,325), Mahájan (3,253), Ahír (1,795) Lodhá (14,926), Khákrob (2,446), Kahár (3,036), Hajjám (1,955), Chamár (12,601), Dhobi (1,871), Gadariya (3,917), Kumhár (1,732), Kori (2,523) and Teli (1,544). The following have between one hundred and one thousand members:—Káyath (988), Gosháin (367), Dhuna or Kandera (685), Darzi (426), Dhának (406), Bharbhúnja (248), Jogi (236), Sonár or Zargar (578), Bairágí (156), Ghosi (132), Nunera (644), and Aheriya (543).

At the settlement, the number of proprietors actually recorded was 1,700, Proprietors and cultivators. and amongst them Thákurs possessed 47 per cent. of the total area of the parganah; Brahmans held 6 per cent.; Káyaths, 7 per cent.; Baniyas, 12 per cent.; Abírs, 4 per cent.; Musalmáns, 22 per cent., and Káchhís and Europeans, each one per cent. Thákurs comprised 12 per cent. of the cultivating castes; Brahmans, 17 per cent.; Lohárs, 12; Abírs, 15; Chamárs, 10; Musalmáns, 8; Káchhís and Gadariyas, 4; Káyaths, Kahárs, Barhais, and Khákrobs, each 2 per cent., and others 10 per cent. of the entire population engaged in cultivating the ground (9,370). In the revenue-free portion of Márahra there are 51 proprietors

cultivating 573 acres as seer; 232 occupancy tenants cultivating 2,306 acres at an average rent-rate of Re. 1-4-7 per acre, and 291 tenants-at-will cultivating 850 acres at an average rate of Rs. 2-9-3 per acre. Their holdings average 11, 10, and three acres respectively. The statistics for the portion of the parganah assessed with Government revenue are as follows :—

Class of cultivators.	Number of holders.	Area held on paying		Total average area held by each in acres	Total cash rents.	Average cash-rent per acre.	Proportional distribution per cent.
		In cash.	In kind.				
		Acres.	Acres.	Acres.	Rs.	Rs. a. p.	
Proprietors (seer), ...	1,649	9,794	...	6	23,641	2 6 7	13
Occupancy tenants, ...	6,021	47,295	261	8	1,58,398	3 5 7	66
Tenants-at-will, ...	2,362	13,763	60	6	55,467	4 0 5	19
Rent-free, ...	464	813	...		179	...	2
Total, ...	10,496	71,665	321	...	2,37,685	...	100

The occupations of the people are shown in the statistics collected at the census of 1872. From these it appears that of the Occupations.

male adult population (not less than fifteen years of age), 481 are employed in professional avocations, such as Government servants, priests, doctors, and the like ; 3,716 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c. ; 1,548 in commerce, in buying, selling, keeping or lending money or goods, or the conveyance of men, animals, or goods ; 19,417 in agricultural operations ; 4,302 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 5,114 persons returned as labourers and 723 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 2,498 as landholders, 55,247 as cultivators, and 49,956 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 1,890 males as able to read and write out of a total male population numbering 58,258 souls.

Parganah Márahra was first formed by Alá-ul-dín Khilji (1295-1315 A.D.), History.

and there has been little change in its constitution up to the present day. The town of Márahra was the head-quarters of a dastúr in sirkár Koil and súbah Agra in Akbar's reign. On the defeat of Jahándár Sháh by Farrukhsiyar, in 1713 A.D., the conqueror bestowed the entire parganah, in jágár, on some minor adherents of his of the Bára Sayyid family of Muzaffarnagar. These held possession for some time, but finding it impossible to control the turbulent Rajpút tenantry of the district, they farmed in 1738 A.D., 117 villages of the parganah and the Nilgarán patti

of Márahra to the Nawáb of Farukhabad, and the remaining 62 villages, with the Bhairon patti of Márahra, to Abdul Mansúr Khán Safdar Jang, the vazír of Oudh. From this date until the cession the parganah remained thus divided ; the Oudh portion being known as "*kismat sáni*," and the Farukhabad portion as "*kismat awwal*." In 1748 "*kismat awwal*" passed back nominally into the hands of the state by the defeat and death of Káim Khán, the Bangash Nawáb, and Nawal Rái was appointed manager. He was killed in the following year by Ahmad Khán, brother of the deceased Nawáb. This brought the Oudh vazír to Márahra, where during a halt preparatory to marching against the Bangash forces, his troops massacred the inhabitants of Márahra. In 1751 A.D. the Marhattas received Márahra in *jágír*, but returned it in the following year to Ahmad Khán, but in 1772 A.D., it again came into the possession of the Oudh viceroy, with whom it remained until the cession in 1801. In 1802 "*kismat sáni*" also fell to the British, and both were united.

MOHANPUR, a village in parganah Saháwar and tahsíl Kásganj of the Eta district, lies 16 miles north-east of Eta. The population in 1865 numbered 2,980 souls, and in 1872 was 2,968. There is a police-station and a school here. Act XX. of 1856 is in force, and in 1873-74 supported a village police numbering five men of all grades at an annual cost of Rs. 264. The number of houses in the town during the same year was 613, and of these 213 were assessed with a house-tax averaging Rs. 2-11-7 per house assessed and Re. 0-3-1 per head of the population. This with a balance of Rs. 31 from the previous year gave an income of Rs. 612, of which Rs. 569 were expended on wages and public improvements. The village contains two muhallahs—the Misrána, named after the Misr Brahmans, and the Pachhán or western ward. Mohanpur was founded by Mohan Singh, a Solankhi talukadár, who held twenty-seven villages in the Mohanpur taluka, with some others elsewhere, but which have now passed into the hands of the Bhikampur Afgháns of Aligarh. The village is a flourishing one, with a fair trade and a good bazar, containing several well-to-do traders.

NARDAULI, a village in parganah Nidhpur and tahsíl Aliganj of the Eta district, lies close to the bed of the Búrhganga, 32 miles north-east of Eta. The population, in 1865, numbered 3,626 souls, and in 1872 was 4,531. Tradition says that it was inhabited shortly after the defeat of Prithiráj in 1193 A. D. by Rawal Musalmáns and Brahmans from the west, who for a hundred years got on amicably together. The then Gauges flowed at a distance of four miles to the south. The wealth acquired by the Brahmans, from pilgrims who came to bathe in the Ganges, roused the capidity and envy of the Musalmáns, who began to oppress them. At that time the descendants of the Musalmáns inhabited twelve villages in the vicinity of Barhola, and a fight took place between the Musalmáns and Brahmans, in which the former were victorious. The better-off Brahmans fled, but the poorer remained behind.

In the Katchir country there is a town called Gadda Gách Chakol, which was the chief town of the Gaur Thákurs. Three warlike chiefs—Sangman, Sári, and Bári—resident there, came to bathe in the Ganges. The Brahmins told them of their piteous state, and the chieftains led their followers against Barhola on the Dewali day, when, according to their custom, the Rawals got intoxicated. On that night the Gaur chieftains led their forces to a place within three miles of Barhola called Gaur Khéra, where there is now a village. The Brahmins gave information of the condition of the Musalmáns to the Gaurs, who thereupon attacked and utterly destroyed the whole Musalmán colony and flung their corpses into wells and took possession of their villages. The descendants of Sangman are the proprietors of Barhola and of a good many villages in the vicinity to the present day.

NAWABGANJ NAGARIYA, a small town in parganah Nidhpur and tahsíl Aliganj of the Eta district, is distant 27 miles from Eta. The population, in 1872, numbered 1,280 souls. The town possesses a Government school and is the seat of some little trade. The Chaukidári Act is in force, and in 1873-74 supported a village police numbering three men of all grades at an annual cost of Rs. 144. The number of houses in the town during the same year was 242, and of these 134 were assessed with a house-tax averaging Re. 1-7-7 per house assessed and Re. 0-2-6 per head of the population. This with a balance from the previous year gave an income of Rs. 209, of which Rs. 204 were expended in wages and public improvements.

NIDHAULI, a village in parganah Márahra and tahsíl Eta of the Eta district, lies at a distance of ten miles from Eta. The population, in 1865, numbered 3,007, and in 1872 was 3,626. The market-days are Tuesdays and Saturdays, and the chief trade is in grain, indigo-seed, and cotton. Nidhaulí was founded by Daya Rám, Raja of Háthras (see ALIGARH DISTRICT), who destroyed a village of the same name about a mile and a half from the present village. Daya Rám called the town built by himself Naráyanganj, but the name of the destroyed village has adhered to it. Close to Nidhaulí are the remains of a fort built by Khushál Singh, Amil of the Nawáb of Farukhabad. To the north of the village is the bed of the Isan nadi, and a little to the south is the Cawnpore branch of the Ganges canal. There is a second-class police-station, a post-office, and a school here. Act XX. of 1856 is in force in Nidhaulí and the neighbouring villages, and in 1873-74 supported a village police numbering four men of all grades at an annual cost of Rs. 192. The number of houses in the town during the same year was 711, and of these 392 were assessed with a house-tax averaging Re. 1-15-2 per house assessed and Re. 0-3-4 per head of the population. This with a balance of Rs. 6 from the previous year gave an income of Rs. 775 of which Rs. 755, were expended on wages and public improvements.

NIDHPUR, a parganah of the Eta district, is bounded on the north by the Ganges ; on the east by the Farukhabad district ; on the south by parganahs Patiáli and Saháwar, and on the west by parganah Aulái. In 1872-73 the total area comprised 107,629 (including 1,667 acres held free of revenue) acres, of which 53,924 acres were cultivated (16,604 irrigated), 30,212 acres were culturable, and 22,676 acres were barren. Nidhpur lies between the Ganges and the

Búrliganga and naturally divides into three tracts : (1) General appearance.

the *katra* or lowlying land along the river bank which receives the over-flow of the Ganges; (2) the *danra* or upper lands, and (3) the *tardí* or low-land adjoining the old bed of the Ganges. The soil in the uplands which comprise the greater portion of the area is usually light and thin, except in the hollows, where it is rich and fertile. In the *katra* and *tardí* the soil is rich and requires no artificial irrigation. During the year of measurement, *kharif* crops occupied 53·1 per cent of the total cultivated area assessed to Government revenue, and amongst them sugar-cane covered 6·1 per cent; cotton, 11·5 per cent.; rice, 2 per cent.; *chari*, 12 per cent.; and indigo, 0·7 per cent. In the *rabi*, wheat covered 34·3 per cent.; barley, 7·6 per cent. and grain, 1·3 per cent.

The following table shows the well capabilities at settlement :—

Class of well.	Number.	Number of runs.	Total area irrigated.	Average		
				Area irrigated from each run.	Depth to water.	Depth of water.
Pukka, ...	25	25	72	2·89	8·33	4·02
Kuchcha, ...	78	78	189	2·42	4·3	1·93
Dhenkli, ...	3,231	3,231	7,448	2·30	4·35	2·30
Total, ...	3,334	3,334	7,709	...	...	...

There have been five settlements in this parganah, the assessments at which were as follows : (1) Rs. 74,274 ; (2) Rs. 71,119 ; (3)

Fiscal history. Rs. 77,996, and (4) Rs. 59,338. The revenue before

the present or fifth settlement amounted to Rs. 59,260. The earlier assessments were much too high, and the people, through inability to pay, obtained a character for contumacy which was met by great severity in the collections. Sixteen villages were sold for arrears of revenue, and of these only two were purchased by private individuals ; the remainder were bought in by Government, and after being held in direct management for some time were sold. Few estates were not at some period or other in the hands of the district officers. Then came

the great flood of 1832, when the whole parganah almost was submerged: villages were deserted and lands fell out of cultivation, and no one could be prevailed on to undertake their management. Rs. 46,900 of the revenue was pronounced irrecoverable, and large numbers of the villages were handed over to Mr. James Gardner and others in farm for fifteen years, at a reduced but progressive assessment. At the settlement under Regulation IX. of 1833 it was found necessary to still further reduce the state demand. No balances have since accrued, but the Collector was obliged to sell one village, and half of a second for arrears of revenue, whilst twelve villages and a portion of another were farmed for arrears. The following statement compares the areas of the settlement under Regulation IX. of 1833, with the areas found at the present settlement in 1870:—

	Unassessed.				Cultivated.				Total assessable area.	
	Total area.		Revenue-free.		Recently abandoned.		Total cultivated.			
	Total	Barren.	Acres.	Acres.	Acres.	Irrigated.	Acres.	Acres.		
Past settlement, ...	96,481	18,907	1,914	33,717	18,054	25,592	3,247	28,839	75,610	
Present ditto, ...	105,962	22,404	817	26,538	3,280	16,342	36,581	52,923	82,741	
Revenue-free, ...	1,667	272	...	384	10	262	739	1,001	...	
Total, present, ...	107,629	22,676	...	26,922	3,290	16,604	37,320	53,924	...	

The figures for the last settlement do not include certain revenue-free patches and the irrigated area of the present assessable area includes 7,340 acres *tarai* land. The past settlement was made by Mr. Timins in the Budaon district at Rs. 3 per acre for *dumat* and Re. 1-8-0 per acre for *bhür*, giving an average rate on cultivation of Rs. 2-14-6, with a rental assets of Rs. 84,620, and a revenue at 75 per cent. of the assets of Rs. 56,413. The revenue actually taken was Rs. 59,338, giving a rate on cultivation of Rs. 2-0-11 per acre. Since then the recently abandoned waste has been again brought under the plough, and the culturable land has been largely encroached on, so that calculated in the same way, the rental assets would amount to Rs. 1,36,170, giving a revenue at half assets of Rs. 68,085, or if the average rate on cultivation

remained the same, an assets of Rs. 1,53,807 and a revenue of Rs. 76,903, thus :—

	Dúmat.	Assets.	Bhúr.	Assets.	Total.
		Rs.		R.	Rs.
Last settlement,	27,574	82,722	1,265	1,897
Present ditto,	37,857	113,571	15,066	22,599

Cultivation had increased 84 per cent., and still 36 per cent. of the cultivated and culturable area remained waste, and the expiring land revenue had fallen to Re. 1-1-11 on the cultivation. Mr. J. S. Porter, who made the new settlement, found the attested rental of the village papers corrected for lands tilled by proprietors, and revenue-free holdings at average cultivators' rates and rent in kind (5·5 per cent.) by estimate amounted to Rs. 1,08,825, giving an average rent-rate of Rs. 2-0-11 per acre. At the same time, 21 per cent. of the cultivation was held in seer by cultivating proprietors and 59 per cent. was held by hereditary tenants, and amongst the latter the rents were generally inadequate owing to the bad management of the coparcenary landowners. These coparcenary communities of improvident Thákurs lived mainly on the produce of their own seer lands, and when ousted, as frequently occurred, became the worst and most obstructive of tenants, holding at low rates which had already been excessively lowered on account of inundations and the severity of seasons. The declared rental was, therefore, held manifestly inadequate, and the rates of actual valuation according to soils¹ gave an assumed rental of Rs. 1,45,248, on which Mr. Porter ultimately assessed Rs. 71,400, giving a rise of 20 per cent. above the existing revenue and falling at Re. 1-5-7 on cultivation and at Re. 0-13-10 on the assessable area. This assessment implied and assumed a rental 31 per cent. above the declared assets, giving an average rent-rate of Rs. 2-10-4 per acre of cultivation. After some discussion Mr. Porter's rates were accepted, and the revised revenue came into force from 1278 *fasli* (1870-71 A.D.). Since the settlement, enhancements effected over 2,768 acres, or 11 per cent. of the total cultivated area, show an average rent-rate of Rs. 3-5-3 per acre, or a rise of 44 per cent., and this was come to as much by compromise as by suit in court. The following figures show the soils to which the assumed rent-rates have been applied :— *Gauhán*—wet, 2,001 acres; dry, 1,805 acres; and *tardí*, 289 acres; total, 4,095 acres: *mattiyár*—wet, 1,805 acres; dry, 3,312 acres; and *tardí*, 1,469 acres; total, 6,586 acres: *dúmat*—wet, 4,908 acres; dry, 21,020 acres; and *tardí*, 4,967 acres; total, 30,895 acres: *bhúr*—wet, 288 acres; dry,

¹These were for 1st class land, including *tardí* and *gauhán*, Rs. 5-4-0 per acre: 2nd class, Rs. 3-15-0 per acre: 3rd class, Rs. 2-10-0 per acre, and 4th class, including *bhúr* Re. 1-5-0 per acre,

10,444 acres; and *taráí*, 615 acres; total 11,347, acres out of a cultivation amounting to 2,923 acres.

According to the census of 1872, parganah Nidhpur contained 177 inhabited villages, of which 97 had less than 200 inhabitants ; 49 had between 200 and 500 ; 22 had between 500 and 1,000 ; five had between 1,000 and 2,000 ; two had between 2,000 and 3,000, and two had between 3,000 and 5,000. The settlement records show 114 estates, of which 56 are zamíndári, 15 are perfect and 43 are imperfect pattidíári. The total population in 1872 numbered 56,557 souls (25,767 females), giving 334 to the square mile, or 436 to the cultivated square mile. Classified according to religion, there were 51,382 Hindúas, of whom 23,303 were females, and 5,175 Musalmáns, amongst whom 2,464 were females. Distributing the Hindu population amongst the four great classes, the census shows 4,796 Brahmans, of whom 2,131 were females ; 6,607 Rajpúts, including 2,784 females ; 283 Baniyas (136 females) ; whilst the great mass of the population is included in "the other castes" of the census, which show a total of 39,696 souls, of whom 18,252 are females. The Brahman and Baniya subdivisions found in this parganah are not distinguished in the returns. The Rajpúts belong to the Chaudhán (787), Solankhi (520), Tomar (142), Pramár, Sikharwár, Ráthor (146), Katiya (529), Pundír (27), Gablot (16), Bais (1,377), Jádon, Dhákra (287), Badgújar (58), Gaur (1,756), Chandel, Gauráhar (69), Janghára (87), Bha'lauriya, Raghubansi (327), Kachhwáha, Katyár, Báhhal, Katchiriya, Gautam, Tank, Sürkhi, Sengar, Raikwár, Taila, Nikumbh, Chorgar (113), and Káthi clans. Amongst the other castes of the census, the following show more than one thousand members each :—Káchhi or Muráo (7,836), Barhai (1,044), Mahájan (1,585), Ahír (5,497), Kahár (2,263), Chamár (8,569), Gadariya (2,326), Nunera (1,879), and Teli (1,002). The following have between one hundred and one thousand members :—Káyath (844), Lodha (853), Khákrob (868), Gosháin (162), Hajjám (986), Dhuna or Kandera (158), Darzi (309), Dhobi (835), Kumhár (698), Korí (720), Bharbhúnja (267), Sonár or Zargar (278), Tamboli (183), Lohár (220), Khatík (143), Habúra (102), Nat (175), and Chik (108).

Distributing the agricultural population amongst cultivators and proprietors, the latter, at settlement, numbered 1,804 souls, and amongst them Thákurs possessed 59 per cent. of the total area of the parganah ; Brahmans held 6 per cent. ; Káyaths, 9 per cent. ; Mahájans, 4 per cent. ; Musalmáns, 16 per cent. ;

Cultivators and proprietors. Europeans, 2 per cent., and other castes, 4 per cent. Thákurs comprise 16 per cent. of the total cultivating population ; Brahmans, 17 per cent. ; Káchhis, 18 per cent. ; Chamárs, 8 per cent. ; Ahírs, 7 per cent. ; Musalmáns, 3 per cent. ; Kíyaths, Gadariyas, Lodhas and Kahárs, each 2 per cent., and others, 23 per cent. of the entire population

engaged in cultivating the soil (12,859). The following statement shows the distribution amongst proprietors and tenants of the cultivated area in the portion of the parganah assessed to revenue. The revenue-free area comprises only 1,001 cultivated acres, in which there were 10 proprietors, holding only 11 acres as seer ; 146 occupancy tenants, holding 841 acres and paying on an average Rs. 2-7-11 per acre ; and 15 tenants at-will, holding 129 acres.

Class of cultivators.	Number of holders	<i>Area held on paying</i>		Total average area held by each in acres	Total cash rents.	Average cash rate per acre.	Proportional distribution per cent.
		In cash.	In kind.				
Proprietors (seer).	1,794	Acres. 11,193	Acres. ...	Acres. 6	Rs. a. 17,213	Rs. a. p. 1 8 7	21
Occupancy tenants,	7,259	30,120	866	4	64,953	2 2 6	59
Tenants-at-will, ...	4,567	7,735	2,040	2	12,873	1 10 7	18
Rent-free,	...	872	969	..	...	...	2
Total,	...	14,492	50,017	2,906	95,039	...	100

The occupations of the people are shown in the statistics collected at the census of 1872. From these it appears that, of the Occupations.

male adult population (not less than fifteen years of age), 75 are employed in professional avocations, such as Government servants, priests, doctors, and the like ; 835 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c. ; 355 in commerce, in buying, selling, keeping, or lending money or goods, or the conveyance of men, animals, or goods ; 13,640 in agricultural operations ; 2,103 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 2,018 persons returned as labourers and 346 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 2,851 as landholders, 37,386 as cultivators, and 16,320 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 394 males as able to read and write out of a total male population numbering 30,790 souls. Nidhpur was formed out of mahál Budaon during the last century, and in Akbar's reign belonged to dastúr and sirkár Budaon. It was transferred in 1845 to the Patíáli sub-division, now the Eta district. Eight villages were transferred to Aulái since the last settlement and nine (including Aulái khás, which gave its name to a parganah) were received in exchange.

NYURAI, a Chauhán village of parganah Eta-Sakít, tahsíl Eta, in the Eta district, is distant from Eta four miles. The population, in 1872, numbered 1,394 souls. There is a fine Hindu temple here.

PACHLÁNA, a parganah of the Eta district, is bounded on the north by the Búrh-ganga, which separates it from parganah Faizpur-Badariva of the same district ; on the east by Faizpur and Bilrám ; on the south by parganah Bilrám, and on

the west by parganahs Gangfri and Atrauli of the Aligarh district. In 1872-73 the area comprised 25,637 acres, of which 17,170 acres were cultivated (4,250 irrigated), 5,883 acres were culturable, and 2,584 acres were barren and unculturable. This parganah lies in the north-west corner of the district, on the border of the high land or *pahára*, as it is here called, and extends into the low land. Nine-tenths of the cultivation and 22,842 acres of the area lie within the

Physical features.

uplands. These vary much in character, where they

approach the lowlands, the soil generally is broken and uneven sand (*bhúr*), while further inland it improves and exhibits good level *bhúr* and *dímat*. The soil to the north in the bed of the old Ganges or Búrhganga is a rich and fertile *tarái*, growing sugar and rice alternately, or sugar only, year after year, without lying fallow, or the rice may be followed in the same year by a crop of wheat. These lands are at times subject to inundation, but the injury of late years has never been great, and Mr. J. S. Porter thinks that it might be altogether prevented by the formation of an embankment at Sunkura, in the Aligarh district, where the present stream of the Ganges branches off from its old bed. Then sloping down from the *pahára* are the lands known as *adhkáchha*, which though sand to all appearance are yet very productive. Kuchcha wells are good and cost little, and last for several years. During the year of measurement, *kharíf* crops occupied 59 per cent. of the total cultivated area, and amongst them sugar-cane covered 5·3 per cent.; cotton, 6·3 per cent.; fodder, 5·8 per cent., and indigo, 0·7 per cent. In the *rabi*, wheat covered 15·1 per cent.; barley, 16·7 per cent., and gram, 6·7 per cent. of the total cultivation.

The assessment of the first five settlements were as follows :—(1) Rs. 11,492;

(2) Rs. 24,302; (3) Rs. 17,442; (4) Rs. 18,274, and
Fiscal history. (5) under Regulation IX. of 1833, Rs. 18,978. The

revenue at the commencement of the present settlement stood at Rs. 18,876, the decrease being due to land taken up for public purposes. The following statement compares the areas at the fifth settlement with those found to exist at the present settlement :—

	Total area.	Reve-			Cultiv-	Cultivated.			Total assessable.
		ne-	ne-	free.		Irrig-	Dry.	Total.	
		Acres.	Acres.	Acres.	Acres.	ated.	Acres.	Acres.	
Past settlement, ...	25,462	129	2,658	10,323	4,879	74, ⁷ ₃	12,352	22,675	
Present ditto, ...	25,637	...	2,584	5,883	4,250	12,92 ⁰	17,170	23,053	

Of the total irrigated area of the present settlement, 1,035 acres were returned as *tarái*. At the last settlement the total area was wrongly given as 20,928 acres, and the apparent decrease in irrigation is due to an erroneous inclusion of the low-land along the Búrhganga in the irrigated area in the former records, and the exclusion of lands irrigable from wells, but not irrigated during the year of

measurement, from the records of the present settlement. Cultivation had altogether increased 39 per cent., subsequently added to by the correction of erroneous entries. The parganah was in a very depressed state at the last settlement and much land was out of cultivation. Mr. W. B. Wright in 1839 writes:—"The inhabitants of this parganah are chiefly Gauráhar Rajpúts, who are the original zamíndárs and are more or less in possession, except where the neighbouring talukadárs of Bhamauri Náh have succeeded in dispossessing them of their property. This has been greatly facilitated by a system formerly in vogue of calling up zamíndárs to furnish security. This has in many cases led to possession on the part of these talukadárs which the zamíndárs have never been able to recover. The generality of them are in extreme poverty and their estates are in a very bad state of cultivation in consequence. Looking back to the past history of this parganah, it would appear that the land-revenue was in most cases doubled and trebled during the first twelve years of British rule, and in 1222 *fasli* (1814-15 A.D.) the demand had been raised to a point which the parganah could not pay, and a general break-down was the consequence. A reduction of revenue resulted to a considerable extent, but a check had been given to the prosperity of the parganah which it has never since recovered." Under these circumstances, the settlement officer (Mr. Wright, under Mr. Rose) increased the demand only by Rs. 704, leaving the rate on the cultivated acre Re. 1-8-2, and on the assessable area at Re. 0-14-5, implying an average rent-rate of Rs. 2-4-10 per acre.¹ At expiry the revenue fell at Re. 1-1-7 per acre on the cultivation. The present settlement was made by Mr. J. S. Porter and came into force in July, 1870. He found the actual

New assessment.

rental, after allowing for land cultivated by proprietors and for land held revenue-free at cultivators'

average rates, and for land held on division of produce (4,233 acres) at the average of land paying cash rates or by estimate,² amounted to Rs. 48,028, giving an average rent-rate of Rs. 2-12-9 per acre. Mr. Porter next classified the soils and assessed on the natural soils with distinction of irrigation, except in *gauhán* and *tardí* lands, and applied uniform rates to each class of soil throughout the parganah as follows :—

Pahára.	Rate per acre.	Búrhganga <i>tardí</i> .	Rate per acre.		
		Rs.	a.	Rs.	a.
<i>Gauhán</i>, ...	... 8 0	<i>Mattiýdr</i>, ...	...	8	
<i>Bhúr gauhán</i>, ...	... 5 4	<i>Uámat</i>, ...	...	5	
Irrigated <i>bhár</i>, ...	... 2 10	<i>Bhúr</i>, ...	...	4	
Other irrigated, ...	... 4 0				
Dry <i>bhár</i>, ...	... 1 5				
Other dry land, ...	... 2 10				

¹ I Set. Rep., 385.² 1,724 acres were valued at cash-rates and 2,520 acres were estimated at one rupee per acre.

These rates applied to the soils as entered in the field-books give a rental of Rs. 47,762 on the cultivation alone, and if to this be added about Rs. 300 for land recently abandoned, the calculations are almost identical. Ultimately he assessed at Rs. 23,680, which gave an increase of 25 per cent. over the existing revenue and an incidence of Re. 1-6-1 per acre on the cultivation. Existing rents, Mr. Porter states, were already adequate, and no great rise was to be looked for, enhancements having been effected in many cases already by consent. The following figures show the soils to which the assumed rent-rates have been applied : *Gauhán*—wet, 707 acres; dry, 258 acres; total, 965 acres : *mattiyár*—wet, 121 acres; dry, 202 acres; and *tarái*, 944 acres; total, 1,267 acres : *dúmat*—wet, 2,173 acres; dry, 4,534 acres; and *tarái*, 77 acres; total, 6,784 acres : *bhúr*—wet, 214 acres; dry, 7,926 acres; and *tarái* 14 acres, total, 8,154 acres, out of a cultivation amounting to 17,170 acres. The following table shows the well-capabilities at settlement :—

Class of well.	Number.	Number of runs.	Total area irrigated.	Average		
				Area irrigated from each run.	Depth to water.	Depth of water.
Pukka,	99	262	1,321	5·04	17·92
Kuchcha,	318	338	1,686	5·00	6·38
Dhenkli,	57	57	45	0·79	3·13
Total,	...	474	657	3,052	...	3·33

According to the census of 1872, parganah Pachlíána contained 44 inhabited villages, of which 18 had less than 200 inhabitants ; Population.

15 had between 200 and 500 ; and 11 had between 500 and 1,000. In 1848 there were 32 villages, and in 1873 there were 38 estates, of which 23 were zamíndári, 2 were perfect and 13 were imperfect pattidíári. The total population in 1872 numbered 14,231 souls (6,411 females), giving 356 to the square mile, or 398 to the cultivated square mile. Classified according to religion, there were 13,481 Hindús, of whom 6,084 were females and 750 Musalmáns, amongst whom 327 were females. Distributing the Hindú population amongst the four great classes, the census shows 881 Brahmans, of whom 373 were females ; 1,870 Rajpúts, including 759 females ; 205 Baniyas (93 females) ; whilst the great mass of the population is included in "the other castes" of the census returns, which show a total of 10,525 souls, of whom 4,859 are females. The Brahman and Baniya sub-divisions found in this parganah are not distinguished in the returns. The Rajpúts belong to the Chauhán (150), Solankhi, Tomar, Pramár, Parihár, Ráthor, Katiya, Pundír, (93), Gahlot, Bais, Dhákra, Badgújar, Gaur, Gauráhar (1,253), Janghára,

Bangar, Bhadauriya, Raghubansi, Kachhwáha, Báchhal, Tank, Surkhi, Jais, Mahárwár, and Taila clans. Amongst the other castes of the census, the following show more than one thousand members each:—Ahír (2,148), Chamár (2,695), and Garariyá. The following have between one hundred and one thousand members:—Káyath (196), Káchhi or Muriá (987), Barhai (230), Mahájan (133), Lodha (574), Ki ákrob (345), Kálár (381), Hajjám (239), Dhúna or Kandera (181), Dhobi (242), Kumhár (236), Kori (424), Khatík (121), and Teli (188).

Gauráhars are still numerous in the parganah, and besides them the only old family is that of the Káyath kánungos, who hold three villages which they received as compensation for the murder of some of their kinsmen. All other landholders derive their titles from the Gauráhars, who have now recovered to a great extent from their former difficulties. Several of the old mortgages which had been in force for the last thirty or forty years have recently been redeemed. Five whole villages and various mortgages belong to Rahímullah of the Aligarh district, and a Bohra Baniya of Kásganj has one village and a mortgage on another. The proprietary body number 133 souls, and amongst them Thákurs still possess 64 per cent. of the entire area of the parganah; Brahmans hold 2 per cent.; Káyaths, 6; Baniyas, 1; and Musalmáns, 27 per cent. Thákurs comprise 17 per cent. of the population actually cultivating the soil; Alírs, 17 per cent.; Chamárs, 14; Lodhas and Brahmans, 8 per cent. each; Káhlis, 7 per cent.; Garariyas, 4; Sweepers and Musalmáns, 3; Káyaths, Kálárs, and Barhaís, 2, and others 13 per cent. of the total population engaged in cultivation (2,155).

The following statement shows the distribution of the cultivation amongst proprietors and tenants and their rents during the year of measurement:—

Class of cultivators.	Number of holders.	Area held on paying		Total average area held by each in acres.	Total cash rents.	Average cash rate per acre.			Proportional distri- bution per cent.
		In cash.	In kind.			Rs.	Rs.	a.	
		Acres	Acres.	Acres.	Rs.	Rs.	a.	p.	Rs.
Proprietors (seer),	133	2,096	824	22	5,190	2	7	7	17
Occupancy tenants,	828	7,038	1,561	10	19,615	2	12	7	50
Tenants-at-will,	1,118	8,451	1,845	5	12,049	3	7	8	31
Rent-free,	209	352	...	...	...	...	...	...	2
Total,	2,288	12,937	4,233	...	36,814	...	...	...	100

The occupations of the people are shown in the statistics collected at the census of 1872. From these it appears that of the male adult population (not less than fifteen years of age), 21

Occupations.

are employed in professional avocations, such as Government servants, priests, doctors, and the like; 357 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c.; 73 in commerce, in buying, selling, keeping or lending money or goods, or the conveyance of men, animals, or goods; 2,980 in agricultural operations; 531 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 754 persons returned as labourers and 71 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 531 as landholders, 8,400 as cultivators, and 5,300 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 167 males as able to read and write, out of a total male population numbering 7,820 souls. Pachlána is an old Akbari parganah, and belonged to dastúr Márahra, sirkár Koil and subah Agra. It formed part of the Aligarh district up to 1856, when it was transferred to Eta.

PATIALI or Patiyálí, a parganah of the Eta district, is bounded on the north-west by parganah Saháwar; on the north and east by parganah Nidhpur; on the west by parganah Sirhpura, and on the south by parganah Azamnagar. In 1872-73 the total area comprised 41,762 acres, of which 26,583 acres were cultivated (7,926 irrigated); 11,747 acres were culturable; 134 were held free of revenue, and 3,298 acres were barren.

The Búrhganga, or old bed of the Ganges, forms the eastern boundary of General appearance. the parganah, which may be divided into a low-land and an up-land tract. The low-land or *tarái* along the Búrhganga varies much in quality; where there are depressions and the deposit of alluvial soil is thick, sugar, rice and wheat are produced without irrigation; but there is much of the worthless sandy soil known as *phatka* and a considerable efflorescence of *reh*. The up-lands are, as a rule, poor and sandy, and are thickly covered with the destructive weed *káns*. The irrigation capabilities, too, are small; earthen wells can only be dug in some places, and even then only last for a season, and being supplied by percolation, and not from springs, fail in seasons of drought. *Bhúr* or sandy soil predominates, and in seasons of drought or of excessive rain is equally unproductive. The *kharíf* crops occupied 61·4 per cent. of the entire cultivation at the time of settlement, and amongst them sugar-cane covered 592 acres, or 2·1 per cent.; cotton, 9·1, and indigo, 3 per cent. In the *rabi*, wheat covered 13·8 per cent., barley 14·1 per cent., and gram 2·8 per cent. Indian-corn, cotton, and indigo are only grown in the manured fields near the village site. Much of the culturable area in this parganah must always lie fallow, since in unusually dry or wet seasons the bad lands will not repay cultivation. The *káns* weed will also prevent progress and throw land out of culture until time and a favourable season tempts men to

break up the soil anew, or until, as is said to have been the case, a year of fierce drought like 1869, kills off the ordinarily unconquerable weed.

The previous assessments of this parganah commenced with a revenue of Rs. 27,387, and this was increased at the fifth settlement to Rs. 29,989. At the settlement under Regulation IX. of 1833, Mr. Robinson fixed the revenue at Rs. 29,298, on an assumed rental amounting to Rs. 47,672, but this was subsequently reduced by Mr. Wynyard to Rs. 25,113, which has been collected without difficulty. The present settlement was made by Mr. C. H. T. Crosthwaite and came into force from July, 1866. The original assessment fell at Re. 1-5-0 on the cultivated acre, and the revenue of Mr. Wynyard's revision fell to Re. 1-2-1, implying an average rent-rate of Re. 1-11-1. At the expiration of the settlement, the revenue gave an incidence of only Re. 0-14-4 per acre on the cultivation. The following statement compares the areas of the past and present settlements:—

Measurement.	Total area.	UNASSESSABLE.		ASSESSABLE.				Total.
		Barren.	Revenue free.	Old waste.	Lately abandoned.	Cultivated.	Irrigated.	
Past settlement, ...	40,999	2,993		12,588	2,215	...		23,203
Present ditto, ...	41,762	3,298	1,134	8,867	2,880	7,926	18,657	26,583

Of the irrigated area of the present settlement, 2,954 acres were *tarai* land. These figures show an increase in cultivation and irrigation amounting to 26 per cent., whilst 28 per cent. of the culturable area remained waste, and of this one-fifth was recent fallow. The actual rental of the parganah from the village papers for 1270 *fasli* was Rs. 43,792, or corrected for seer at average cultivating rates, and for lands held on division of produce at the lowest average cash-rate for dry *bhûr* (Re. 0-12-9 per acre), amounted to Rs. 47,333, implying an average rent-rate of Re. 1-12-6 per acre. Mr. Crosthwaite distributed the villages into four classes:—(1) those in the northern corner of the parganah with better soil, greater capabilities for irrigation, more manure and a better style of cultivation; (2) those estates in which there was a greater proportion of *dûmat* soil, and therefore a larger irrigated area; (3) the *tarai* villages along the *Bûrhganga*, and (4) those estates where *bhûr* soil and *kâns* grass prevailed, and which were also the most numerous. To the soils of these villages he applied rates of rent forming a mean between his assumed rates on soils and the rates ascertained to prevail. His assumed rates were themselves a mean obtained by comparing the results of separate computation by average produce

rates with prevalent village cash-rates. The result of these calculations was a rental of Rs. 51,030, on which he ultimately assessed at Rs. 22,995, which fell at Re. 0-13-2 on the cultivated acre.

The following statement shows the rent-rates on which the assessment was based :—

Soil.	Manured or 1st Circle.			Irrigated or 2nd Circle.			Tardí or 3rd Circle.			Bhár or 4th Circle.			Pure tarái of 3rd Circle.		
	Rs.	a.	p.	Rs.	a.	p.	Rs.	a.	p.	Rs.	a.	p.	Rs.	a.	p.
Gauhán <i>dafasli</i> ,	11	11	9	7	11	11	6	11	7	5	13	10	11	12	0
Gauhán,	6	0	10	4	15	4	3	10	9	3	15	6	6	14	0
Mattiýár,	3	14	2	2	15	10	1	15	8	2	4	9	4	8	6
Dúmat,	3	1	4	2	7	11	1	8	10	1	7	7	4	10	9
Bhár,	1	6	1	1	1	7	0	10	1	0	12	9	1	7	5

The following figures show the soils to which these rates were applied :—
gauhán—wet, 1,139 acres; dry, 412 acres, and *tarái*, 312 acres ; total, 1,863 acres : *mattiýár*—wet, 398 acres; dry, 216 acres, and *tarái*, 485 acres ; total, 1,099 acres : *dúmat*—wet, 2,251 acres ; dry, 4,978 acres, and *tarái*, 1,569 acres ; total, 8,798 acres ; *bhár*—wet, 1,184 acres ; dry, 13,051 acres, and *tarái*, 588 acres ; total, 14,823 acres, out of a total cultivation of 26,583 acres. The following shows the well capabilities at settlement :—

Class of well.	Number.	Number of runs.	Total area irrigated.	Average		
				Area irrigated from each run.	Depth to water.	Depth of water.
Pukka,	25	29	105	3.62	16.11	5.04
Kuchcha,	1,827	1,894	2,592	1.87	9.55	3.71
Dhenkli,	411	416	794	1.90	8.34	2.34
Total,	2,263	2,339	3,491	...	...	...

According to the census of 1872, parganah Patiáli contained 109 inhabited villages, of which 72 had less than 200 inhabitants ; 26 had between 200 and 500 ; eight had between 500 and 1,000 ; one had between 1,000 and 2,000 ; and one had between 3,000 and 5,000. The only town containing more than 5,000 inhabitants was Dundwáraganj with 5,414. The settlement records show 74 estates, of which 37 were zamíndári, 11 were perfect pattiédári, and 26 were imperfect pattiédári. The total population in 1872 numbered 31,985 souls (14,962 females), giving 477 to the square mile and 519 to the cultivated

square mile. Classified according to religion, there were 24,551 Hindus, of whom 11,217 were females, and 7,433 Musalmáns, amongst whom 3,745 were females; and one Christian. Distributing the Hindu population amongst the four great classes, the census shows 2,523 Brahmans, of whom 1,139 were females; 2,938 Rajpúts, including 1,203 females; 280 Baniyas (126 females); whilst the great mass of the population is included in "the other castes" of the census returns, which show a total of 18,810 souls, of whom 8,749 are females. The Brahman and Baniya sub-divisions found in this parganah are not distinguished in the returns. The Rajpúts belong to the Chauhán (2,281), Solankhi (238), Tomar, Pramár, Ráthor (59), Katiya, Pundír, Bais, Jádon, Badgújar, Gaur (223), Bhadauriya, Raghubansi, Katyár, Katehiriya, Taila and Nikumbh clans. Amongst the other castes of the census, the following show more than 1,000 members each:—Káchhi or Muráo (3,214) Mahájan (1,445), Ahír (3,058), and Chamár (3,545). The following have between 100 and 1,000 members:—Káyath (754), Barhai (498), Lodha (788), Khákrob (357), Kahár (658), Hajjám (474), Dhobi (457), Dhanak (159), Gadariyá (722), Kumláár (376), Kori (273), Bharblúnja (139), Sonár or Zargar (201), Teli (451), and Nat (139).

The agricultural population may be divided into proprietors and cultivators. Amongst the proprietors, Thákurs owned 38 per cent. of the area of the parganah during the year of measurement (1270 *fasli*); Brahmans, 10 per cent.; Káyaths, 35 per cent.; Mahájans, 4 per cent.; Ahírs, 1 per cent.; and Musalmáns, 12 per cent. The actual number of proprietors at settlement was 855. Thákurs comprise 13 per cent. of the cultiva-

Agriculturists. tинг castes (5,208); Brahmans, 12 per cent.; Káyaths, 1 per cent.; Káchhís, 19 per cent.; Lodhas, 2; Ahírs, 12; Gadariyas, 2; Chamárs, 9; Musalmáns, 11; and others 19 per cent. These figures give a fair idea of the relative importance of the caste numbers given above and show the distribution of the population engaged in agriculture. As supplementary to it, it is necessary to give the occupation distribution amongst the several classes actually cultivating the soil.

The following statement shows the distribution of the cultivation amongst proprietors and tenants and their rents during the year of measurement:—

Class of cultivators.	Number of holders	Area held on payment		Total average held by each in acres.	Total cash rents	Average cash rate per acre.	Proportional distribution per cent.
		In cash.	In kind.				
Proprietors (seer)	... 855	5,344	...	6	6,704	1 4 1	20
Occupancy tenants	... 2,652	14,586	114	6	26,064	1 12 7	55
Tenants-at-will	... 2,840	5,433	713	3	11,023	2 0 5	23
Rent-free	... 2,6	393	...	...	...	...	2
Total, ...	6,63	25,756	827	...	43,791	...	100

The occupations of the people are shown in the statistics collected at the census of 1872. From these it appears that of the male adult population (not less than 15 years of age) 115 are employed in professional avocations, such as Government servants, priests, doctors, and the like ; 800 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c. ; 560 in commerce, in buying, selling, keeping or lending money or goods, or the conveyance of men, animals, or goods ; 6,320 in agricultural operations ; 1,616 in industrial occupations, arts and mechanics and the preparations of all classes of substances, vegetable, mineral, and animal. There were 716 persons returned as labourers and 197 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 3,622 as landholders, 16,139 as cultivators, and 12,224 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 554 males as able to read and write out of a total male population numbering 17,023 souls. Patiáli is an old Akbari parganah belonging to sirkár Kanauj and subah Agra. It was included at the cession in the Farukhabad district, and remained there until the formation of the Eta district in 1845. No changes of any importance have taken place in its area since the cession.

PATIÁLI, properly Patiyáli, a village in the parganah of the same name and tahsíl Aliganj in the Eta district, is situated on the old bank of the Ganges, at a distance of 22 miles to the north-east of Eta. The population in 1865 numbered 4,910 souls, and in 1872 was 4,324. A straight, broad, unmetalled road connects it with Eta. It is a very old town mentioned in the Mahábhárata. Two reasons for the origin of the name are given : one is that Drona, the preceptor of the Pándavas and contemporary of Drupada, ruler of Panchála, left the kingdom, and after a time the affairs of the *ráj* began to decline, and the Brahmans on being asked said that it was owing to a want of religion, adding, that if Drona obtains a part of your *ráj* all will come right again. The exchange was accordingly made, and Drona obtained the tract of land from Kam-pil in the Fatehgarh district to Patiáli, which was, therefore, called Batiári from the word '*batna*,' 'to divide,' as the division of Raja Drupadá's kingdom took place there. To commemorate this transaction the image of the deity Koleswar was set up in Kam-pil and the image of Jageswar in Patiáli. Another story is that Patiya, an Abírin, used to carry curds to the Ráni of the then Raja, and the Ráni, in a generous mood, gave her the piece of land where Patiáli now stands, which came to be called after her. The former zamíndárs of the place were Ahírs, but Káyaths and Brahmans have long since dispossessed them.

The present village is situated on the old bank of the Ganges, which here rises abruptly, but is a good deal cut up by ravines. The Eta road enters the town from the south. On the west

The site.

is a well-built sarái, and to the east, a large block of brick-built houses belonging to Káyaths. From the sarái, a road partly metalled and partly paved, and taken across the high mound on which Patiáli is built, leads to the Búrh-ganga. The mound is in great part the natural bank of the river, but has been considerably raised by the ruins of the mud and brick houses which have been built on it from time immemorial. On either side is the Patiáli bazar. The houses are small, but substantially built of bricks and block kunkur taken from the fort. On this road, the police-station and school-houses, both substantial edifices, are met with. A little distance on, after the road begins to descend, the roadway leading to the fort is reached. The fort was built by Shaháb-ud-dín Ghori, and covered an area of 117,124 square yards. It was surrounded by strong thick walls of block kunkur and bricks and a moat, but the greater part of the materials of which the walls were constructed has been carried away by the inhabitants of Patiáli to build their houses, or has been made use of by Government officials for the erection of bridges, police-stations, and other public buildings. Many of the kunkur blocks still remaining in the walls are carved on one side, showing that they must have formed parts of other buildings before being used for the fort. According to tradition, numerous temples were pulled down, the images were buried beneath the foundations of the wall, and the materials of which the temples were built were employed by the conqueror in the construction of the walls. Within the fort were the dwellings of the officials, but of these not a trace now remains. In 1811 A.D., a bungalow was built within the enclosure of the fort for the European officers stationed there. This building is still standing, but only a portion of the walls remains.

Patiáli is now a decaying old town with no trade or manufacture. The remains of the old buildings, however, show that the town has seen better days. In the time of the Rohillas, Raja Harparshád, Káyath, a resident of Patiáli, obtained considerable power under Háfiz Rahmat Khán of Bareilly, and was appointed representative of the Rohilkhand nobles at the court of Nádir Shah, when he seized upon Dehli in 1739 A.D. He bought many villages in the parganah and built the large enclosure of houses to be seen at the southern entrance of the town. His descendants still reside there, but are in impoverished circumstances. Here, in 1749, an engagement took place between Ahmad Khán, the Afghán Nawáb of Farukhabad, and Safdarjang, Nawáb of Oudh and Vazír of the empire. In 1857 A.D., Patiáli was the scene of a brilliant action in which Colonel Seaton and Major Hudson defeated the mutineers. The Chaukidári Act (XX. of 1856) is in force in Patiáli, and in 1873-74 supported a village police numbering six men of all grades at an annaal cost of Rs. 288. The number of houses in the town during the same year was 989, and of these 535 were assessed with a house-tax averaging Re. 1-3-6 per house.

assessed and of Re. 0-2-4 per head of the population. This, with a balance from the previous year, gave an income of Rs. 656, of which Rs. 642 were expended on wages and public improvements.

PILWA or Pilua, a village of parganah Márahra and taluk Eta in the Eta district, is distant from Eta $6\frac{1}{2}$ miles. The population in 1872 numbered 2,235 souls. Pilwá is situated on the Grand Trunk road and is the head quarters of a police sectional division.

RÁMPUR or Rámprur Raja, a village of parganah Azamnagar and tahsil Aliganj of the Eta district, lies $4\frac{1}{2}$ miles north of Aliganj and 32 miles from Eta. The population in 1865 numbered 4,918 souls, and in 1872 was 4,287. There are fourteen muhallas in the town. The chief residents are Brahmins and Káchhis. The market days are Sundays and Wednesdays. Rámprur is a busy little trading town, but it is chiefly remarkable as the residence of Raja Ramachandra Sen, a lineal descendant of the last Ráthor Raja of Kanauj and tenth in descent from Raja Ram Sahái, who founded the town in 1513 *Sam.* (1456 A.D.) The Raja of Rámprur is considered the head of the Ráthors in this part of India (see further the District notice). Act XX. of 1856 is in force, and in 1873-74 supported a village police numbering seven men of all grades at an annual cost of Rs. 360. The number of houses in the town during the same year was 3,501, and of these 352 were assessed with a house-tax averaging Rs. 2-3-4 per house assessed and Re. 0-2-10 per head of the population. This with a balance of Rs. 30 from the previous year gave an income of Rs. 807, of which Rs. 775 were expended in wages and public improvements.

SAHÁWAR, the chief town of parganah Saháwar now included with Karsána in taluk Kásganj of the Eta district, lies 24 miles to the north-east of Eta. The population in 1865 numbered 4,428 souls, and in 1872 was 5,156, of whom 2,579 were Hindús (1,170 females) and 2,577 were Musahnáns (1,366 females). The site has an area of 58 acres, giving 89 souls to the square acre. There is here a second-class police-station, a school, and a post-office. Act XX. of 1856 is in force, and in 1873-74 supported a village police numbering six men of all grades at an annual cost of Rs. 288. The number of houses in the town during the same year was 852, and of these 338 were assessed with a house-tax averaging Rs. 2-10-9 per house assessed and of Re. 0-2-9 per head of the population. This with a balance of Rs. 50 from the previous year gave an income of Rs. 955, of which Rs. 934 were expended on wages and public improvements. There are six muhallas in the town, which was itself founded by Raja Naurang Deb, a Chanhán Thákur, who called the place Naurangabad. He and the Raja of Sidhpura, now called Sirhpura, were great friends, and when Naurangabad was attacked by the Musalmáns, its Raja fled to Sirhpura, while those that remained were forcibly converted to Islám. After a short time, assisted by the Raja and people

of Sirhpura, Naurang expelled the Musalmáns and changed the name of the town to Saháwar, as it was by the aid of good people (*sahaila*) that he recovered possession of his town. It is now far from flourishing and has but a small bazar where the usual commodities needed by an agricultural population are sold. The communications with Saháwar are bad. Markets are held on Tuesdays and Saturdays. The tomb of one Tájuddín, a fakír, is the only remains of any antiquity in the place.

SAHÁWAR-KARSÁNA, a parganah of the Eta district, lies in the middle of the district between the Búrhganga on the north-east and the Káli nadi on the south-west. Parganah Soron adjoins it on the north-west and parganahs Sirhpura and Patíáli on the south-east. The area in 1872-73 comprised 74,531 acres, of which 59,757 acres were cultivated (20,369 irrigated), 8,180 acres were culturable waste, and 6,594 acres were barren and unculturable. This tract is made up of the two small parganahs of Saháwar and Karsána. The latter originally comprised all the villages in the neighbourhood of the Káli, but, in 1837, these were found so mixed with those of Saháwar that both were included in one parganah. They formed with Sirhpura, at the settlement in 1838, tahsíl Saháwar which was assessed with the Mainpuri district by Mr. G. F. Edmonstone.

The whole face of the country is a perfect flat uninterrupted by a single hillock and intersected only by the streams above mentioned. Jhils and other irregularities of surface which could serve as reservoirs are exceedingly scarce, and none of them are capable of supplying irrigation. The estates situated on the banks of the Búrhganga are, with one or two exceptions, much superior to the general average of the parganah, and are, owing principally to this natural advantage, unusually fertile and profitable. Rice is the chief product of these lands, but sugar-cane is likewise produced in great abundance without the necessity of irrigation, which the inherent moisture of the soil renders

Physical features. The Búrhganga. totally superfluous, and without the intense and protracted labour which the cultivation of that crop, under ordinary circumstances, demands. The cane is, it is true, inferior both in size and the quantity of saccharine matter which it yields, to that which is cultivated in the rich upper lands; but it must be borne in mind that there is a vast difference in the cost of production, and that while the one requires the almost undivided attention of the cultivators for nearly a twelvemonth, the other is brought to maturity with little trouble and at a comparatively trifling expense: the profit which it yields is as large in proportion to the amount expended on its production, as the produce of the superior description of cano so considered and calculated. It may occasionally happen, after very abundant rains, that the tract of land in question will be inundated, and the sugar-cane cultivation more or less injured, but this is a very rare occurrence. No drought, on the other hand, will so far deprive

these lands of their inherent moisture as to render the occupation of them either impossible or unprofitable. The estates, accordingly, which are adjacent to the Búrhganga were those which suffered least in the general distress occasioned by the drought of 1245 *fusli* (1837-38 A.D.)

The banks of the Káli nadi are occupied, with one exception, by villages of Karsána proper; and the same superiority which distinguishes the estates on the Búrhganga is likewise, though not to the same degree, observable in the generality of these. It is not, in this instance, the quality of the soil so much

The Káli. as the important and inexhaustible addition to the means of irrigation, commonly so deficient in this parganah, which constitutes the superiority alluded to. There are certain points, at which embankments are invariably constructed in the month of December, and it appears to be an understanding between the zamíndárs of all the villages situated above the said points, who alone benefit by their formation, to share the expense incurred in the construction of them. They all contribute a certain proportion of labourers, who assist in the work, and the charge, whatever it may be, is entered in the village accounts as one of the ordinary expenses of the village. These embankments are of course destroyed annually; but they generally last sufficiently long to enable the people to irrigate the whole of their *rabi* or cold-weather cultivation in the vicinity of the nadi twice or thrice.

Real, natural *dímat* soil is of comparatively rare occurrence, that classed as such being ordinary *bhúr* modified by manure and cultivation. *Bhúr* occupied 58 per cent. of the area at the recent settlement, and 11 per cent. is reckoned as

Soils, wells, and roads. second class *dímat*, in which sand predominates. The general soil, though sandy in nature, is, except in the actual sandy ridges, of better quality than ordinary, and with irrigation or in years of ordinary rainfall produces better crops than might be expected. Irrigation only amounts to 20 per cent. of the cultivation. At settlement there were 259 pukka wells, 3,581 kuchcha wells, and 990 *dhenkli* or lever wells, irrigating respectively on an average 3.97, 3.17, and 1.56 acres each. The average depth of water from the surface in each class of well was 20.97 feet, 20.55 and 13.86 feet respectively. From the sandy nature of the soil, kuchcha wells must be renewed every year, and only in the *dímat* soil to the north of Saháwar is the spring stratum found in which they last for five years and upwards. *Káns* grass is now found in only a few of the very worst tracts. The principal markets are held in Saháwar khás, Nawábganj, Mohanpur, and Amánpur, where the produce of the surrounding villages is disposed of. They are so situated, too, that no village of the parganah is more than three *kos* from one or other of them: the first is situated at the northern extremity of the parganah; the second at the north-western corner; the third

on the eastern boundary; and the last is on the direct road from Fatehgarh to Aligarh. The facilities, therefore, of disposing of the agricultural produce appear to be considerable, and the expenses of carriage must be trifling, for the parganah is intersected by numerous roads, all of which pass through one or other of the markets above mentioned. Before the formation of the trunk road, the usual route from Farukhabad to Aligarh and Meerut was by Sirhpura and Amánpur, and this is even now very much followed. The roads also from the latter place to Saháwar and Mohanpur, from that to Dundwára in parganah Patíáli and Saháwar khás, thence to Nawábganj and Yakútganj, and from Nawábganj to Amánpur and Kásganj, are perfectly practicable for wheeled carriages, and are much frequented.¹

The new settlement of this parganah was made by Mr. S. O. B. Ridsdale.

New settlement. The assessments of former settlements were as follows :—

(1) Rs. 65,956 ; (2) Rs. 65,594 ; (3) Rs. 67,056 ; (4) under Regulation IX. of 1833, Rs. 67,575. The last assessment was revised by Mr. Cocks, who fixed a revenue of Rs. 63,421, which in 1872 had fallen to Rs. 63,162 by the transfer of a village to Soron. Mr. G. Edmonstone made the settlement under Regulation IX. of 1833, and in addition to an allowance on account of the great drought preceding the assessment, allowed a temporary reduction of the new demand for the first two years of the new settlement in those estates which had been most severely visited. But this did not secure the desired improvement, for the disastrous years 1250 and 1251 *fasli* intervened, and the settlement was declared to have broken down. Within five years balances amounting to Rs. 12,747 had accrued ; eight villages had been sold for arrears of revenue, but only two found private purchasers, and besides private transfers and mortgages, three estates were farmed and one was held in direct management. A reduction was allowed in 45 villages, and the new revenue was paid up without any coercive process being found necessary. No private transfers of property occurred in 79 out of 137 estates during the currency of the past settlement, and the total area transferred amounted to only 29,079 acres, or 39 per cent. of the total area of the parganah. On these transfers Mr. Ridsdale remarks that the result was partly due to "the fact of a considerable portion of the parganah being held by individual owners, and by not more than four sharers, as well as to the lightness of the revenue."

As to prices fetched at sales, complete particulars are wanting for the first de-

Transfers. cade from 1840 to 1850. "In six villages sold by auction for arrears during that period, of which the details

are known, the average price realized was less than four years' purchase of the land revenue. In the next decade, the price realized by private sales of three whole villages and parts of two others averaged nine years' purchase of the land-revenue, while in auction sales only two small transactions are recorded, at the

¹ See Set. Rep., II, 104.

rate of seven years' purchase of the land-revenue. In the last decade, from 1861 to 1870, the statistics are more trustworthy, and show an average price of Rs. 14-13-4 per acre, and 18½ years' purchase of land-revenue in private sales, and Rs. 12-10-0 per acre, and 15 years' purchase of land-revenue at public auction, the general average selling price being Rs. 14-4-6 per acre and 17½ years' purchase of land-revenue. This contrasts favourably with the general selling price of similar land in the neighbouring parganahs of Aligarh and Mainpuri, and of parganah Azamnagar in this district, during a similar period. It proves, at any rate, that if the selling price of land is an indication of prosperity, the parganah must have vastly improved since the days of the last settlement, when Mr. Edmonstone remarked :—"Land, of course, has its market value as well as every other commodity, and in Karsáua, Saháwar, and the adjacent parganah of Sirhpura it is certainly at a very great discount." The sellers have in almost all cases been Thákurs (Solankhis), who originally held a large part of the parganah, and the purchasers have been chiefly the three principal Musalmán talukadárs and Baniyas.

The following statement compares the areas of the last settlement and its revision with those of the present settlement :—

	Total area in acres.	UNASSSESSED.			ASSESSABLE AREA.				
		Barren.	Revenue-free.	Culturable.		Cultivated.			Total.
				Old waste.	Newly abun-doned.	Irriga-ted.			
Past settlement,	66,552	2,932	693	9,483	11,632	12,055	30,057	42,112	
Revision,	66,852	...	...	10,061	9,594	11,368	32,853	44,221	
Present settlement,	74,531	6,594	...	6,726	1,454	20,369	39,388	59,757	

The irrigated cultivated area of the present settlement includes 5,853 acres entered as *tarái*, and elsewhere the irrigated area is given at 18,080 acres in the settlement returns. Cultivation has increased nearly 42 per cent., and irrigation has increased 50 per cent. since last settlement. The culturable waste is now only 13·5 per cent. of the total culturable area, and is confined to a few villages in the Búrhganga *tarái*, where it is used for grazing and the growth of thatching grass. *Kharíf* crops occupied 64·2 per cent. of the total cultivated area during the year of measurement, and amongst them cotton covered 6·7 per cent.; indigo, 1·5 per cent.; *chari*, 7·6 per cent.; and sugar-cane, 1·8 per cent. In the *rabi*, wheat occupied 13·8 per cent.; barley, 15·2 per cent.; and gram, 1·9 per cent. of the total cultivation. During the last thirty years, the cultivation of sugar-cane and rice has diminished, whilst that of cotton has doubled, and the proportion of the superior cereals to other crops has remained almost stationary.

Mr. Ridsdale classified his soils amongst *gauhán*, *dúmat*, *mattiyyár*, and *bhúr*, subdivided into irrigated, unirrigated, and *turái*, and applied the rates given at page 82 to each class of soil. His corrected village rental amounted to Rs. 1,43,082, giving an average rent-rate of Rs. 2-6-4 per acre, and his rental from the application of ascertained average rates to the above soils was Rs. 1,67,775. The incidence of Mr. Cocks' revised revenue in 1870 was Re. 1-7-8 on the cultivation, or a rent-rate of Rs. 2-2-5. Mr. Ridsdale ultimately assessed at Rs. 85,020, which gave an increase in the revenue amounting to 34 per cent., and which fell at Re. 1-6-8 on the cultivated acre, thus implying an average rent-rate of Rs. 2-13-4.

The following figures show the soils to which the assumed rent-rates have been applied :—*Gauhán*—wet, 2,611 acres; dry, 1,396 acres, and *tarái*, 50 acres; total, 4,057 acres : *mattiyyár*—wet, 351 acres ; dry, 313 acres, and *tarái*, 3,309 acres ; total, 3,973 acres : *dúmat*—wet, 8,446 acres ; dry, 9,539 acres, and *tarái*, 2,279 acres ; total, 20,264 acres : *bhúr*—wet, 3,108 acres ; dry, 28,140 acres, and *tarái*, 215 acres ; total, 31,463 acres, out of a cultivation amounting to 59,757 acres.

The following table shows the well capabilities at settlement :—

Class of well.	Number.	Number of runs.	Total area irrigated.	Average		
				Area irrigated from each run.	Depth to water.	Depth of water.
Pukka, ...	259	504	2,003	3.97	20.97	6.39
Kuchha, ...	3,581	3,645	11,552	3.17	20.55	4.86
Dhenkli, ...	990	990	1,549	1.56	13.86	3.84
Total,	4,830	5,139	15,104	...	...	...

According to the census of 1872, parganah Saháwar-Karsána contained 207 inhabited villages, of which 115 had less than 200 inhabitants.

Population. 68 had between 200 and 500; 18 had between 500 and 1,000; four had between 1,000 and 1,000; and one had between 2,000 and 3,000. The only town containing more than 5,000 inhabitants was Saháwar itself with 5,156 inhabitants. The settlement records show 138 estates, of which 108 were zamíndári, 19 were perfect, and 11 were imperfect patti-dári. The total population, in 1872, numbered 58,365 souls (27,138 females), giving 499 to the square mile or 550 to the cultivated square mile. Classified according to religion, there were 50,415 Hindús, of whom 23,268 were females;

and 7,950 Musalmáns, amongst whom 3,870 were females. Distributing the Hindu population amongst the four great classes, the census shows 5,090 Brahmins, of whom 2,340 were females ; 3,588 Rajpúts, including 1,517 females ; 850 Baniyas (390 females) ; whilst the great mass of the population is included in "the other castes" of the census returns, which show a total of 40,887 souls, of whom 19,921 were females. The Brahman and Baniya sub-divisions found in this pargana are not distinguished in the returns. The Rajpúts belong to the Chauhán, (997), Solankhi (1,646), Tomar (70), Pramár, Sikharwár, Parihár, Ráthor, Katiya, Pundír (61), Gahlot, Bais (67), Dhákra, Badgújar (202), Gaur (97), Chandel, Gauráhar (51), Janglára, Bhadouriya, Katyár, Bangar, Raghubansi, Sombansi, Katehiriya (102), Báchlhal, Gautam, Jálubansi (56), Surkhi, Porach, and Taila clans. Amongst the other castes of the census, the following show more than one thousand members each :—Káchhi or Muráo (7,038), Ahír (2,711), Lodha (8,410), Kahár (1,011), Chamár (8,023), Garariya (1,606), Barhai (1,227), Teli (1,058), and Kori (1,025). The following have between one hundred and one thousand members :—Káyath (643), Malájan (129), Khák-rob (891), Kahár (519), Hajjám (914), Dhúna or Kandera (357), Darzí (192), Dhobi (909), Dhának (214), Gadariya (293), Kumhár (892), Bharbhúnja (119), Souár or Zargar (221), Khatik (177), Banjára (218), and Aheriya (109). Distributing the agricultural population, at settlement, amongst proprietors and cultivators, the former numbered 992 souls, and amongst them Thákurs (187) possessed 12 per cent. of the total area of the parganah; Brahmins held 11 per cent.; Káyaths, 7 per cent.; Musalmáns, 62 per cent.; Baniyas, 4 per cent.; Lodhas, 2 per cent., and Mahájans and Europeans each one per cent. The Musalmáns are chiefly Hádi Yar Khán of Mohanpur and Núrullah Khán of Saháwar, cadets of the Afghán house of Dátauli and Bhamauri Náh in the district of Aligarh. Chaudhri Muhammad Ali Khán, father of the Saháwar zamíndár, was hanged for rebellion in the mutiny, and his estates were confiscated. Those estates, now in possession of Núrullah, came to him by inheritance from his maternal grandfather, Chaudhri Imám Khán. Mohanpur originally belonged to a Solankhi family who became converts to Islám to save their estates. A long course of extravagance brought them to ruin, and Mohanpur was sold in 1803 for arrears of revenue. In 1843, the grandfather of the present proprietor purchased the entire taluka, and the Solankhi Raos now possess but half a single village. Solankhis still hold nearly all the land possessed by Thákurs in the parganah, and the other proprietors are all new purchasers. Property is but little sub-divided : 55 estates are held by single proprietors, 36 by not more than four sharers and 18 only by resident cultivating communities. Thákurs comprise 9 per cent. of the cultivating castes ; Lodhas, 18 per cent. ; Káchhis, 14 per cent. ; Brahmins, 11 ; Chamárs, 10 ; Musalmáns, 8 ; Ahírs, 6, and other castes, 24 per cent. of the total cultivating community (8,822).

The following statement shows the distribution of the cultivation amongst proprietors and tenants, and their rents during the year of measurement :—

Class of cultivators.	Number of holders.	Area held on paying		Total average held by each in acres.	Total cash rents.	Average cash rate per acre.	Proportional distribution per cent.
		In cash.	In kind.				
Proprietors (seer), ...	992	6,474	90	7	Rs. 9,327	Rs. a. p. 1 7 0	11
Occupancy-tenants, ...	5,493	40,043	718	7	Rs. 10,402	2 1 1	63
Tenants-at-will, ...	2,281	10,169	1,281	5	Rs. 27,511	2 11 8	19
Rent-free, ...	848	982	...	...	Rs. 128	...	1
Total, ...	9,814	57,668	2,084	...	Rs. 127,368	...	100

The occupations of the people are shown in the statistics collected at the census of 1872. From these it appears that of the male

Occupations.

adult population (not less than fifteen years of age), 15 are

employed in professional avocations, such as Government servants, priests, doctors, and the like ; 240 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c. ; 63 in commerce, in buying, selling, keeping or lending money or goods, or the conveyance of men, animals, or goods ; 3,571 in agricultural operations ; 242 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 437 persons returned as labourers and 52 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 715 as landholders, 10,069 as cultivators, and 3,148 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 157 males as able to read and write out of a total male population numbering 7,513 souls. Saháwar and Karsána were joined together and treated as one parganah at the recent settlement. Saháwar is an old Akbari parganah belonging to sirkár Kanauj and súbalí Agra. Karsána was formerly known as Malikpur-Sikandarpur, and in Akbar's reign as Sikandarpur-Atreji, from the village of Atranji-Khera and Sikandarabad, opposite to it on the Káli nadi. Tradition says that, owing to some quarrel amongst the zamíndárs, sixty villages of Solankhi Rajpúts were separated from Saháwar in the reign of Akbar, and were formed into parganah Sikandarpur-Atreji. At the cession they were included in zila Etáwa, and subsequently forming a portion of the Mainpuri district, were annexed to Eta in 1845.

SAKÍT, a town giving its name to parganah Sakít, now forming a part of parganah Eta-Sakít, lies twelve miles to the south-east of Eta. The population in 1853 numbered 6,128 souls ; in 1865 there were 6,057 inhabitants, and in 1872 there were 5,415, of whom 3,739 were Hindús (1,781 females) and 1,676 were Musalmáns (915 females). The area of the site comprises 65 square acres, giving 83 souls to the square acre. Sakít possesses a police-station, post-office, and

a school. It is a much isolated town and has seen better days. The hill, once crowned by a fort, and on which now only the foundations of a great old kunkur-built mosque erected in the thirteenth century remains to testify to the existence of a time when the Muhammadans held chief power here. Muhammadans now comprise less than one-half the total number of inhabitants, and the few rich people are Káyaths and Saraugis. On the highest site in the town is a half-finished temple remarkable for its Saracenic arches supported on slender pillars of richly carved Agra stone. It was commenced by a commissariat servant who enriched himself during the Sikh war, but who died before the work was completed. The town site clusters around this temple, which, owing to its position, forms a conspicuous land-mark. The town is entered from the north by a wide unmetalled road carried over some low ground by a fine new bridge of block kunkur quarried from the foundations of the old fort. The bazar roadway is metalled and the shops are good and ornamented with flat, pointed fronts. There are many substantial houses occupied by Káyaths and numerous small houses built of bricks. *Ním, pípal*, and banyan trees are numerous, and throw a grateful shade over the streets. The police-station is a new brick-built edifice on the site of the old fort, and the school is pleasantly situated. The sarái is now in ruins ; the roof of its old mosque is broken, and the water of its fine well has become brackish. The business of the town consists of a small trade in food-grains, cotton and indigo seed, and the removal of kunkur blocks from the old fort for building purposes. The Chaukidári Act (XX. of 1856) is in force in Sakít, and in 1873-74 supported a village police numbering nine men of all grades at an annual cost of Rs. 480. The number of houses in the town during the same year was 1,122, and of these 737 were assessed with a house-tax averaging Re. 1-9-9 per house assessed, and of Re. 0-3-6 per head of the population. This, with a balance of Rs. 25 from the previous year, gave an income of Rs. 1,214, which was expended on wages and public improvements.

Tradition ascribes the founding of Sakít to Raja Sakat Deo, a Chauhán Thákur, and descendant of Prithiráj of Dehli, who History. built a fort here and called it after his own name, since corrupted to Sakít; but the Musalmáns must have early attempted a settlement, as the following inscription¹ belonging to Balban. the old mosque shows :—

هذا بناء المسجد المباركة في عهد الامام خداوند عالم بادشا، بنى آدم
غياث الدين ابوالظفر بلبن السلطان يمين خليفة الله ناصر امير المؤمنين
خدا الله مأكحه و سلطانه و اعلى امرؤه شاهزاده في ایام تفتح سلطانی عنا * * *
في سنة اربع و ثمانين و ستمائة *

¹ For these translations from the Arabic I am indebted to Mr. Blochmann of Calcutta : see Proc. A. S., 1874, 104.

" This blessed mosque was built in the reign of the Imám, the lord of the world, the king of mankind, Ghiyás-ud-dunyá-wa-ud-dín Abul Muzaffar Balban, the Sultán, the right hand of the Khalífah, the helper of the commander of the faithful—may God perpetuate his kingdom and his rule, and elevate his order and his dignity!—in the days of Kutlugh, the royalin A.H. 684 (1285 A.D.)."

Bahlol Lodi fell sick at Sakít and died there in 1488 A.D. The Chauháns must have again obtained possession of Sakít, for we find Sáwant Sen, a descendant of Sakat Deo, opposing Ibráhím Lodi in 1520 A.D., by whom he was expelled and obliged to take refuge in Rajor. The conqueror settled here a colony of Kont Musalmáns, to whom doubtless is due the erection of the

second mosque of which we possess the following
Sher Shah. inscription :—

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا إِلَهَ مِنْ دُوْلَهُ سُرُولُ اللَّهِ يَا رَحْمَنِ يَا رَحِيمِ * بِنَاءُ هَذَا الْمَسْجِدِ الْعَبَارَةِ
فِي مَهْدِ الْأَمَامِ خَدَارَنْدِ عَالَمِ بَادِشَاهَ بْنِي آدَمِ فَرِيدِ الدُّنْيَا وَالدِّينِ أَبُو الْمَظْفَرِ شِيرِشَاهِ
سَلَطَانِ عَادِلِ خَلَادِ اللَّهِ مَلَكَةِ وَسَلَطَانَتِهِ رَاعِيَيْ دَرَةِ وَشَانَةِ كَاتِبِ فِي أَيَامِ سَعْوَدْخَانِ بْنِ
مَسْعُودْخَانِ مَقْتَى قَبْلِ اللَّهِ عَلَيْهِ السَّابِقِ شَهْرِ شَعْبَانِ سَنَةِ سَبْعِينَ وَرَبِيعِيْنَ وَتَسْعِيَةَ *

" In the name of God, the compassionate and merciful. There is no God but Allah; Muham-mad is God's prophet. O God! O Compassionate! O Merciful! The building of this blessed mosque took place during the reign of the Imám, the lord of the world, the king of mankind, Faríd-nd-dunyá-wa-ud-dín Abul Muzaffar Sher Shah, the just king—may God perpetuate his kingdom and his rule, and elevate his kindness and dignity! and it was in the days of Saúd Khán, son of Masaúd Kláí, on the 7th Sha'bán, 947 A.H. [7th December, 1540]"

Another mosque erected during the reign of Akbar by the Khwájah Ibrá-hím Badakshi of the Akbarnámah bears the following Akbar. inscription :—

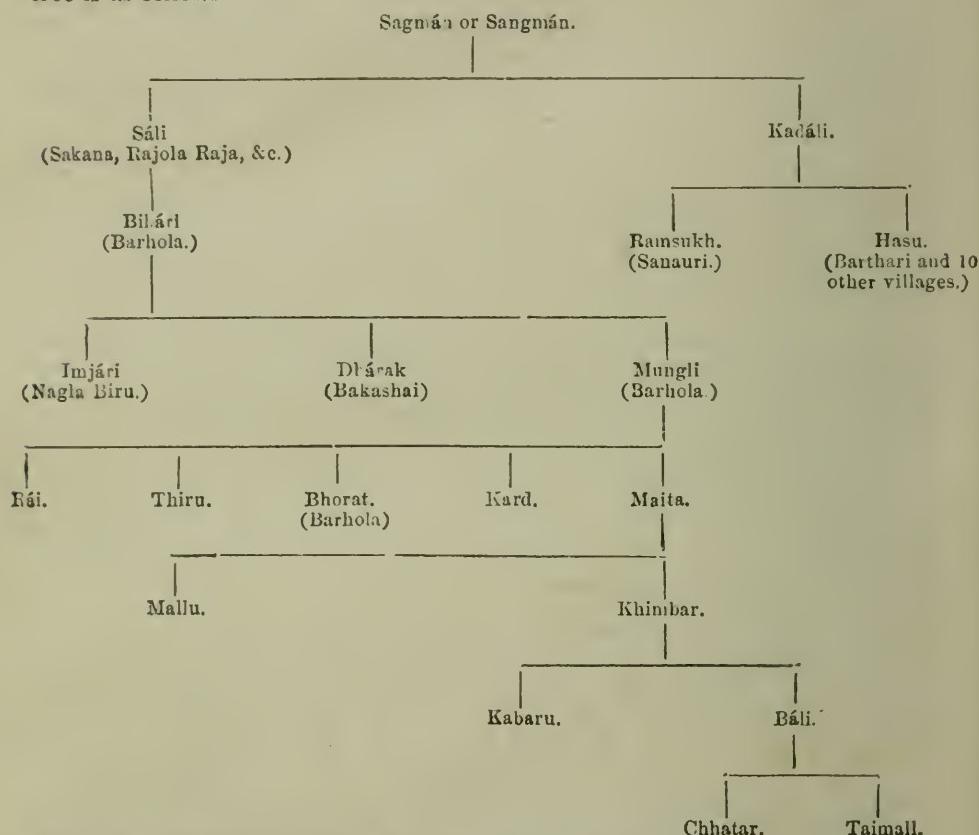
بَنَى هَذَا الْمَسْجِدَ الْمَبَارَةَ الشَّرِيفَةَ فِي زَمَانِ السَّلطَانِ الْأَعْظَمِ الْخَاقَانِ الْمُكْرَمِ
مَوْلَى الْمُلُوكِ الْعَرَبِ وَالْعَجمِ حَفَظَ بَلَادَ اللَّهِ وَالنَّاصِرَ عَبْدَ اللَّهِ حَامِيَ دِينِ النَّبِيِّ الْحَبَّازِيِّ
جَلَالُ الدِّينِ مُحَمَّدُ أَكْبَرُ بَادِشَاهُ فَزِيُّ خَلَادِ اللَّهِ تَعَالَى مَلَكَةُ ، سَلَطَانَةُ ، وَرَاضِ
عِيَ الْعَالَمَيْنِ بَرَةُ وَاحْسَانَهُ امْرُ هَذَا ... إِيَّالَتٍ ... نَظَامُ الدِّينِ إِبْرَاهِيمُ خَانُ
بَدْخَشِيُّ فِي شَهْرِ شَعْبَانِ سَنَةِ سَبْعينَ وَتَسْعِيَةَ * كَاتِبُ إِسْمَاعِيلُ *

" This blessed mosque was built in the time of the great king, the honoured Kháqán, the lord of the kings of Arabia and Persia, the guardian of God's countries, the protector of the faith of the Arabian Prophet, Jalál-ud-dín Muhammad Akbar Pálishah Ghází—may God Almighty perpetuate his kingdom and his rule, and scatter over the people of the world his kindness and liberality! and it was orderedadministrationof Nizá n-ud-dín Ibráhím Khán Badakhshán, in Sha'bán, 970. The writer is Ismaíl [April, 1563, A.D.]."

The descendants of the colony founded by Ibráhím Lodi still reside in the town, but the proprietary rights passed out of their hands to some Saksena Káyaths, who held the town until 1816 A.D., when their rights, also, were sold by auction for arrears of land-revenue, and were purchased by one Shaikh Ghulám Ali, whose heirs are still in possession. The more important portion of the population now comprises Kont Musalmáns, Shaikhs, and Saksena Káyaths.

The encounter of Akbar with the Sakít dacoits at Paronkh is narrated in the history of the Mainpuri district.

SANAURI, a village of parganah Nidhpur and talsil Aliganj in the Eta district, is distant from Eta 30 miles. The population, in 1872, numbered 2,033 souls. This village is inhabited by Gaur Rájpúts, who trace their descent to their great leader Sangmán Singh, the founder of Barhola. The genealogical tree is as follows :—



From these latter the tolas or wards of Barhola are named.

SANKISA, a village in parganah Azamnagar and talsil Aliganj of the Eta district, is distant 43 miles to the south-east of Eta. This village is of great importance, as having been identified with the great city of the same name, which formed the capital of a kingdom in the fifth century. The earliest record connected with the town is contained in the travels of Fah-Hian, a Chinese Buddhist pilgrim, who visited India and returned to China in 415 A.D. Fah-Hian approached Sankisa from Muttra¹. "Going south-east from Muttra, eighteen yojanas, there is a kingdom called *Sang-ka-shi* (*Sang-*

kásya)." Hwen Thsang, in 636 A.D., came to Sankisa from *Pi-lo-chan-na*, which has been identified with Atranji-khera (see ATRANJI), and "after a journey of 200 *li* (about 33 miles), he arrived at the kingdom of *Kie-pi-tha*" or Kapitha, exactly midway between *Pi-lo-chan-na* and *Ki-jou-i* or Kanauj. St. Martin, Julien and Cunningham all agree in identifying the modern Sankisa with the ancient city of *Sang-ka-shi*. It was a celebrated place of Buddhist pilgrimage; for it was here that Buddha descended again upon earth after he

Fah-Hian on the had been in the Triyastrinshas' heaven for three months, miracle at Sankisa. preaching the law to his mother Maya¹. Fah-Hian gives a long account of this miracle, and relates how that Buddha's disciples did not know where their master had gone until a week before his return, when Aniruddha² was allowed to know, and then all the kings of the eight quarters and all the ministers and people flocked to welcome Buddha, and amongst them was the poor beggar woman, the Bhikshuni Utpala, who thought within herself, "how can I, a woman, contrive to see Buddha first," and Buddha, seeing her love and faith, changed her into a holy Chakravarti Raja, and so she saw Buddha first. The pious pilgrim thus describes the descent:—"Buddha was now about to descend from the Triyastrinshas' heavens. At this time there appeared a three-fold precious ladder. Buddha standing above the middle ladder, which was made of the seven precious substances, began to descend. Then the king of the Brahmakáyikas³ caused a silver ladder to appear, and took his place on the right hand, holding a white *chauri* in his hand; whilst the divine Sekra caused a bright golden ladder to appear, and took his place on the left hand, holding a precious parasol in his hand. Innumerable Devas were in attendance whilst Buddha descended. After he had accomplished his return, the three ladders all disappeared in the earth except seven steps, which still continued visible. In after times, king Asoka, wishing to find out the utmost depth to which these ladders went, employed men to dig and examine the matter. They went down till they came to a spring of yellow water, but yet had not arrived at the bottom. The king derived from this an increase of faith and reverence, forthwith built over the ladders a *vihára*, and in the middle of it placed a standing figure (of Buddha) sixteen feet high. Behind the *vihára* he erected a stone pillar thirty cubits high, and on the top placed the figure of a lion. Within the pillar, on the four sides, are placed figures of Buddha, both within and without it is shining and bright as glass (lapis lazuli). It happened once that some heretical doctors had a contention with the Shamans respecting this as a place of residence. Then the Shamans agreed to any condition for settling the question that might be considered reasonable. On which they all

¹ She died seven days after Buddha's birth, and having no opportunity of hearing the law, her son ascended to the heaven of the thirty-three gods, or Indra's heaven, to preach to her.

² Son of Amitodana, father's brother of Buddha. ³Brahma.

bound themselves to this compact—"If this place properly belongs to the Shamans, then there will be some supernatural proof given of it." Immediately on this, the lion on the top of the pillar uttered a great roar. Witnessing this testimony, the unbelievers, abashed, withdrew from the dispute and submitted."

"The body of Buddha, in consequence of his having partaken of divine food during the three months (he was in the Triyastrinshas' Buildings. heavens) emitted a divine fragrance, unlike that of men. Immediately after his descent he bathed himself. Men of after ages erected in this place a bath-house, which yet remains. There is also a tower erected on the spot where the Bhikshuni Utpala was the first to adore Buddha (on his return). There is also a tower on the spot where Buddha, when in the world, cut his hair and his nails, and also on the following spots, *viz.*, where the three former Buddhas, as well as Sákya Muni, sat down, and also where they walked for exercise, and also where there are certain marks and impressions left on the stones by the feet of the different Buddhas: these towers still remain. There is also one erected where Brahma, Sekra, and the Devas attended Buddha when he came down from heaven. In these different places there are perhaps 1,000 male and female disciples, who (in their several establishments) have their meals in common. They belong promiscuously to the system of the great and little vehicle, and agree to occupy the same place. A white-eared dragon (or the dragon *Yih-pih-i*,—*i.e.*, one white ear) is the patron of this body of priests. It is he who causes fertilizing and seasonable showers of rain to fall within their country and preserves it from plagues and calamities, and so causes

The Níga tank.

the priesthood to dwell in security. The priests, in gratitude for these favours, have erected a dragon-chapel, and within it placed a resting-place (seat) for his accommodation, and, moreover, they make special contributions, in the shape of religious offerings, to provide the dragon with food. The body of priests every day select from their midst three men to go and take their meal in this chapel. Towards the end of each season of rest (*vargas*), the dragon incontinently assumes the form of a little serpent, both of whose ears are edged with white. The body of priests, recognizing him, place in the midst for his use a copper-vessel full of cream. The serpent then proceeds to come down from the highest part of the alcove, constructed for his accommodation, to the lowest part, all the while moving as though he would pay his respects to all those around him. He then suddenly disappears. He makes his appearance once every year. This country is abundantly productive; the people in consequence are very prosperous and rich beyond comparison. Men of all countries coming here may without any trouble obtain all they require. Fifty *yojanas* to the north of this temple there is another temple called "Fire Limit," which is the name of an evil spirit. Buddha, in one

of his incarnations, converted this evil spirit, whereupon men in after ages raised a *vihára* on the spot. At the time of the dedication of the *vihára*, an Arhat spilt some of the water with which he was cleansing his hands on the earth, and the place where it fell is still visible; though they have often swept and cleansed the place, yet the mark still remains and cannot be destroyed. There is, besides, in this place, a tower of Buddha which a benevolent spirit ever keeps clean and waters, and which at first (was built) without a human architect. There was once an heretical king who said, ‘Since you are able to do this, I will bring a great army and quarter it here, which shall accumulate much filth and refuse. Will you be able to clear all this away, I wonder?’ The spirit immediately caused a great tempest to rise and blow over the place, as a proof that he could do it. In this district there are a hundred or so small towers: a man may pass the day in trying to count them without succeeding. If any one is very anxious to discover the right number, then it is customary to place a man by the side of each tower and afterwards to number the men. But even in this case it can never be known how many or how few men will be required. There is also a Sangharáma here, containing about six or seven hundred priests. In this is a place, where a Pratyeka Buddha ate (the fruit of *nirvána*); the spot of ground where this took place is just in size like a chariot-wheel; all the ground around it is covered with grass, but this spot produces none. The earth also where he dried his clothes is bare of vegetation; the traces of the impress of the clothes remain to this day.’

Hwen Thsang slightly varies the story of the descent. According to him Hwen Thsang's account.

Indra caused three stairs to be made: the middle of gold, the left of crystal, and the right of silver. Buddha descended by the middle stair, Indra holding an umbrella studded with precious stones by that on the left, and Brahma holding a white *chauri* by that on the right. On the site of these stairs, those seen by Hwen Thsang were built of stone and brick, and were ornamented with precious materials. They were seventy feet high, and below them was a *vihára* containing a statue of Buddha, and, to the right and left, statues of Brahma and Indra in the act of descending. Close by was a pillar of stone of a reddish colour and fine texture and surmounted by a lion. This pillar was erected by Asoka and was seventy feet high, with its four sides adorned with sculptured figures and ornaments. Close to the holy stairs was a stupa marking the place rendered sacred by the presence of the four Buddhas, and near it another showing the place where Buddha bathed, and a *vihára* on the spot where he became absorbed in meditation. Close to the *vihára* was a causeway of layers of stones fifty feet long and seven feet high where Buddha's footsteps were marked by figures of the lotus. On each side of this causeway were stupas said to have been erected by Indra and Brahma, and to the south-east of the great stupa was a tank inhabited by a Nága.

General Cunningham has visited Sankisa and has endeavoured to identify Cunningham's inquiries. the various buildings, and I shall now follow him. The existing village of Sankisa is perched on a mound of ruins, about 41 feet high, 1,500 feet in length from west to east, 1,000 feet in breadth, and now known as the *kilah* or fort. About 1,600 feet to the south of the fort is a mound of solid brick-work surmounted by a temple to Bisári Devi, and 400 feet to the north of this temple mound is the capital of an ancient pillar bearing a well-formed figure of an elephant standing, but wanting the trunk and tail. The capital is of the well-known bell-shape, cored or reeded perpendicularly with a honey-suckle abacus as in the Allahabad pillar, and is clearly of the same age or the third century before Christ. Due south from the temple of Bisári Devi, some 200 feet, is a small mound of ruins, apparently the remains of a *stupa*; and due east, at a distance of about 600 feet, there is an oblong mound, 600 feet in length by 500 feet in breadth, which is known as Nivi-ka-kot. The term *kot* is applied in Sankisa to any mound of ruins, and *Nivi* is probably the person's name who brought the spot into cultivation, but the mound would appear to contain the remains of some large enclosed building like a Buddhist monastery. It is covered with broken bricks of a large size and fragments of stone, and at the south-east and north-east angles, and also on the north, are large circular mounds which are probably the remains of *stupas*. The fort and the different mounds all round the temple form a mass of ruins some 3,000 feet in length by 2,000 feet in breadth, or nearly two miles in circuit, but this would appear to comprise only the space occupied by the citadel and the religious edifices which clustered around the three holy staircases. The city itself, which would appear to have surrounded this central mound on all sides, was enclosed with an earthen rampart 18,900 feet, or upwards of $3\frac{1}{2}$ miles in circuit. The greater part of this rampart still remains, the shape being a tolerably regular dodecagon. To the east, north-east, and south-east are openings which are traditionally said to be the positions of three gates of the city, and a village bearing the name of Paor-kheriya, or "gate-village," lies outside the south-east gap in the rampart. The name is pronounced "*páor*," and Cunningham would make it refer to the staircases, and not to the gate. To the north-west, at a distance of about three-quarters of a mile, is the ruined mound of Agahat (see SARÁI AGHAT), which doubtless formed a portion of the old city. To the south-east of the Sankisa ruins is the tank of the Nága called Kárewar or Kándaiyat Lál, which may be identified with certainty with the dragon tank described by Fah-Hian. Milk¹ is offered to him during every day in Baisákh, and, as in Fah-Hian's account, "at any other time when rain is wanted."

¹Cunningham objects to Sir H. Elliot's assignment (Beames' Elliot, II, 52) of this Nága to the common Nág of Hindu worship, to whom the *Nágapanchami* is specially dedicated, and with good reason identifies it with the dragon of Fah-Hian as noticed above.

In identifying the modern Sankisa with the *Sang-ka-shi* of Fah-Hian, General Cunningham is supported not only by its absolute identity in name, but by its relative position in regard to such well-known places as Muttra, Ahichhatra and Kanauj. Its size agrees very closely with Hwen Thsang's circuit of 20 *li*, or 3½ miles. Cunningham writes :—"There can be no

Cunningham's argu- doubt that the place is actually the same, but in
ments. attempting to identify the sites of any of the holy spots

mentioned by Hwen Thsang, I find myself baffled at the outset by the indefiniteness as well as the meagreness of the pilgrim's descriptions. It is his usual practice to state the relative bearing and distances of most of the chief places of Buddhist veneration, but in describing Sankisa he has given only one bearing, and not a single distance. The tank of the Nága is the one solitary spot that can be identified with certainty, the sites of all the rest being only guesses of more or less probability. But the difficulty regarding the identification of the Asoka pillar is of a different kind. Both of the Chinese pilgrims make mention of only one pillar at Sankisa, which was crowned with the figure of a lion, and Fah-Hian records a silly legend which refers to the miraculous roar of this lion statue. Now, the only piece of an Asoka pillar at present existing is the elephant capital which I have already described, and which, however absurd it may seem, I think may possibly be the lion pillar of the Chinese pilgrims. The reasons which induce me to think so are the following: *First*, the elephant capital is undoubtedly much older than the date of either of the pilgrims, and yet, if it is not the same as the lion capital, it has been left altogether undescribed by them, although its great size could scarcely have allowed it to remain unnoticed. *Second*, the height of the elephant pillar would seem to correspond very closely with that of the lion pillar, as recorded by Fah-Hian, who calls it 30 cubits, or from 45 to 60 feet according to the value of the Chinese *chhi*. Now the diameter of the neck of the elephant pillar is 2 feet 9½ inches, which compared with the dimensions of the Allahabad pillar, 2 feet 2 inches neck diameter, to 35 feet of height, gives a total for the shaft of the Sankisa pillar of 44 feet 3 inches. By adding to this the height of the capital, we obtain 52½ feet as the probable height of the Sankisa pillar. *Third*, as the trunk of the elephant has long been lost, it is possible that it was missing before the time of the Chinese pilgrims, and if so, the nature of the animal might easily have been mistaken at a height of 50 feet above the ground. Indeed, supposing the pillar to be the same, this is the only way in which I can account for the mistake about the animal. But if the pillar is not the same, the silence of both pilgrims regarding this magnificent elephant pillar seems to me quite unaccountable. On the whole, therefore, I am inclined to believe that the elephant's trunk having been long lost, the nature of the animal was mistaken when viewed from a distance of 50 feet beneath.

This is confirmed by the discrepancy in the statements of the two pilgrims regarding the capital of one of the Srávasti pillars, which Fah-Hian calls an ox and Hwen Thsang an elephant. Admitting, then, that this elephant capital is not improbably the same as the lion pillar described by the Chinese pilgrims, we have a clue to the site of the great monastery which would seem to have enclosed within its walls the great stone pillar as well as the three holy staircases. I infer, therefore, that the temple of Bisári Devi most probably occupies the site of the three stair-eases, and that the three mounds which stand to the east of the Nivi-ka-kot may be the remains of the three stupas which were erected on the three other holy spots of Sankisa, which have already been described. I made several excavations about the different mounds just noticed, but without any success."

"I made also a careful but an unsuccessful search for some trace of the base of the stone pillar. The people were unanimous that the elephant capital had been in its present position beyond the memory of any one now living, and most of them added that it now stands in its original position. But there were a few men who pointed to a spot on the west of the village, or Kilah mound, as the original site of the capital. Here, indeed, there is an octagonal hole in a small mound, from which the bricks of a solid foundation have been removed. If any dependence could be placed upon this statement, the mound on which the village now stands would almost certainly be the site of the great monastery with its three holy staircases, and the three mounds to the east of Nivi-ka-kot would still represent the three stupas. The main objection to our accepting this statement as correct is the apparent want of all object in the removal of the elephant capital to any other site. It is, however, quite possible that the capital may have been stopped on its way to the temple of Mahádeva, near the Nágā mound and tank. The temple of Bisári Devi would then be the site of one of the ten ancient Brahmanical fanes which are described by Hwen Thsang. Altogether, this is, perhaps, a more probable solution of the difficulties of the case than that first described. In his description of Sankisa, Hwen Thsang mentions a curious fact, that the Brahmins who dwelt near the great monastery were "many tens-of-thousands" in number. As an illustration of this statement, I may mention that the people have a tradition that Sankisa was deserted from 1,800 to 1,900 years ago, and that 1,300 years ago, or about A.D. 560, it was given by a Káyath to a body of Brahmins. They add also that the population of the village of Paor-keriya is known to have been wholly Brahman until a very recent period."

Of the modern history of Sankisa we have little information. The Saksena tribes of Káyaths, Náis, Káchhis, Bharbhúnjas, &c., all ascribe the origin of their name to the old city. Elliot agrees with Cunningham that Sankisa was probably destroyed in the wars between Prithiráj of Dehli and Jaichand of Kanauj, and there is some reason for supposing that it must have belonged to Kanauj, for

it lies to the east of the Káli nadi, and is familiarly known as one of the gates of Kanauj. Hence, perhaps, we derive the story of the area of Kanauj being so large as to contain thirty thousand shops of betel-sellers. Elliot adds¹ that "when any inhabitant of Sankisa visits Nepál or Kumaon, he is treated with marked respect by the Pandits and men of influence, as a traditional story of some original connection with this ancient city is still preserved in those remote regions."

SARAI AGHAT, a small town in parganah Azamnagar and tahsil Aliganj of the Eta district, lies at the distance of 43 miles south-east of Eta. The population in 1872 numbered 3,276 souls. There is a school and police-station here. Act XX. of 1856 is in force, and in 1873-74 supported a village police numbering five men of all grades at an annual cost of Rs. 240. The number of houses in the town during the same year was 747, and of these 219 were assessed with a house-tax averaging Rs. 2-7-4 per house assessed and Re. 0-2-7 per head of the population. This, with a balance of Rs. 143 from the previous year, gave an income of Rs. 688, of which Rs. 546 were expended in wages and public improvements. The town is made up of two villages divided by the ravines of the

Káli nadi ; Sarái on the east and Aghat or Agahat on
Sarái.

the west. Sarái is entered by a metalled road from the north, on either side of which lies the substantial brick-built havelis or clusters of houses occupied by the Pathán landholders of the village. After these are passed the bazar commences, consisting of a number of fine houses along a straight, broad, metalled road leading to the central space or *chauk*, which is also metalled and forms the market-place. The road then dips suddenly, and on one side is the police-station, and on the other side, the school-house. Markets are held on Sundays and Wednesdays, at which the chief articles of trade are cotton, grain, and indigo-seed.

Sarái was founded towards the close of the seventeenth century by Khizr
History of Sarái. Khán, Muhammad Khán, and Rasúl Khán, Patháns

of the Toya or Túyah Khail, who came here from Mau Rashídabad, in the Farukhabad district, and built the sarái Abdurrásúl and a mosque, of which the latter alone now remains. The memorial stone of the sarái is now over the door of the house of Hakímullah Khán in Sarái and bears the following inscription :—

نہم جمادی الثانی سنہ ۱۰۹۷ھ مطابق سنہ ۱۶۸۶ء عہد پادشاہ اورنگ زیب غازی جاگیر
نواب رام اللہ خان عمل فوجدار میرزا امیریگ سرائے بنکردہ خضرخان د محمدخان د رسول خان
توبہ مرتب شد *

"On the 9th Jumála II, 1097 A.H., (23rd February, 1686), in the 29th year of the reign of Aurangzeb Glázi, when Nawáb Ilhá nullah was the jágírdár and Mirza Amír Beg was the faujdár, this sarái was established. It was built by Khizar Klán, Muhammad Khán, and Rasúl Khán Túyah.²"

¹ Beames' Elliot, II, 59.

² Proc. A.S., Ben., 1874, p. 105.

The inscription shows the name of the governor of Eta in 1686, and Mr. Blochmann identifies the Illhámullah Khán here mentioned with an officer of the same name who is mentioned in the *Mádsír-i-Alámgír* (page 249) as having served in the 28th year of the emperor's reign in the Dakhin.

To the west of sarái is a lofty and extensive *khera* forty feet in height and about half a mile in diameter at the base, the northern Aghat.

portion of which is built over with brick houses. This is Aghat or Agahat, and is indebted for its name to the Muni Agastiya, the fabled regenerator of the Dakhin. The houses on the mound are built of bricks which have been dug out of the *khera*, a part of which has been completely ruined with passages made in excavating it for bricks. Gold, silver and copper coins of all ages and images of Buddha are frequently found.¹ On the opposite side of the sarái and less than a mile off is Sankisa, and there is every reason to believe that Aghat, in older times, formed a part of the great and populous town of Sankisa, which was visited by the Chinese travellers, Fah-Hian in the commencement of the fifth century, and by Hwen Thsang in the seventh century (see SANKISA).

SARÁI GIRDHÁRI, a village in parganah Saháwar-Karsána of the Eta district, is distant 21 miles from Eta. The population in 1872 numbered 1843 souls. The Chaukidári Act is in force in the village, and in 1873-74 supported a village police numbering three men of all grades at an annual cost of Rs. 144. The number of houses in the town during the same year was 355, and of these 135 were assessed with a house-tax averaging Rs. 3-0-6 per house assessed, and of Re. 0-6-3 per head of the population. This with a balance of Rs. 10 from the previous year gave an income of Rs. 420, of which Rs. 414 were expended on wages and public improvements.

SIRHPURA, more properly Sidhpurá, a small town in the parganah of the same name in tahsíl Kásganj of the Eta district, is distant from Eta $13\frac{1}{2}$ miles. The population in 1872 numbered 1,073 souls. A good kuchcha road running from Eta to Patiáli passes through the place. On account of its central position, this town was the head-quarters of the district for some time after its formation, and the remains of the magistrate's and munsif's offices are still to be seen. Sirhpura still possesses a good masonry police-station, a post-office, and school, and contains a considerable number of well-to-do people. The watch and ward Act is in force in Sirhpura, with which is included Sarái Patti, and in 1873-74 supported a village police numbering two men at an annual cost of Rs. 96. The number of houses in the town during the same year was 203, and

¹ In 1843, about 20,000 rupees worth of coins were found in Aghat, but there were none among them of any type previously unknown (Elliot, II, 59); but Cunningham assigns to a period anterior to the invasion of Alexander the Great the old coins without any inscriptions, and the more ancient pieces of silver covered with various punch marks that have been found there (Arch. Sur., I, 276).

of these 118 were assessed with a house-tax averaging Rs. 2-2-1 per house assessed, and of Re. 0-3-11 per head of the population. This with a small balance from the previous year gave an income of Rs. 252, which was expended on wages and public improvements.

SIRHPURA, a parganah of the Eta district, is bounded on the north by parganah Saháwar-Karsána ; on the west by parganah Eta-Sakít ; on the east by parganah Patiáli, and on the south by parganabs Barna and Azamnagar. In 1872-73 the area comprised 58,957 acres, of which 42,989 acres were cultivated (16,043 irrigated) ; 9,673 acres were culturable waste ; four acres were held free of revenue, and 6,291 acres were barren.

The soil is naturally sandy, sterile and more undulating, and of worse quality

General appearance. than the sandy soils of the neighbouring parganahs, but it is capable of producing a tolerable crop with

care and irrigation. When the first condition has been omitted and facilities for the second do not exist, the produce will hardly return the seed expended on it, except in favourable seasons, but in years of plentiful rainfall, the return is good and is obtained at little trouble or expense, owing to the lightness of the soil. The worst patches lie where the uplands along the Káli touch upon the lowlands, but there are other tracts of worthless sand to the north, and, indeed, all over the parganah, which are incapable of any irrigation. These tracts are infested with *káns* grass, which in 1840 had become " very prevalent for many years and entirely precluded cultivation of the tracts attacked," but now seems to be confined to smaller areas and to be less injurious to the soil. To the east and south-east of the parganah there is some fair *dúmat* soil in a few villages, and the remains of a considerable tract of *dhák* jungle—a general indication of a fair soil. A belt of this waste, expanded in some parts into a large jungle, in others narrowed into mere strips of jungle interspersed with considerable patches of bare *usar* land, stretches longitudinally down the whole length of the parganah parallel with the course of the river. In the wildest part of this jungle to the north-west of the parganah, a herd or two of wild cattle are still to be met with. They are scarcely distinguishable in appearance or tameness from common domestic cattle, but do some damage by their nightly inroads on the cultivation. According to the recent classification of soils, 72 per cent. of the cultivated area, excluding the *tarái*, is *bhír*. One remarkable feature is the nearness of water to the surface, averaging only 16 5 feet over the whole parganah, and except in very loose sandy soil this water-bearing capability may be made use of by digging *kuchcha* wells. Except in one particular tract above the Káli, these wells, however, possess but a scanty supply of water, averaging only about four feet in depth, and easily exhausted by a single bullock-run in about three hours. Very often, too, the well has to be cleaned out before it can be used, and owing to its being dependent upon the

percolation of the surface drainage, it is liable to fail in seasons of drought. In the Káli tract just mentioned, the stratum pierced by the wells is firm down to the spring level, and consequently water is abundant and the wells last for several years. The *turái* tract along the Káli is similar, but inferior, to the corresponding tract in Saháwar-Karsána, as it has more sand and less clay in its soil.

The previous settlements showed the following assessments :—(1) Rs. 39,916 ;

Fiscal history. (2) Rs. 40,213; (3) Rs. 43,519; (4) under Regulation IX. of 1833, Rs. 39,345. This last settlement was

revised by Mr. Cocks, who reduced the demand to Rs. 35,536, and this fell still further to Rs. 35,095 at the expiry of the settlement. The settlement in 1840 was made by Mr. G. Edmonstone whilst the parganah was still in the Mainpuri district, and immediately after the disastrous famine of 1837. The natural poorness of the soil, added to a thin population and unfavourable seasons, left the parganah in such a state as led Mr. Edmonstone to attribute much of the blame to over-assessment. He writes :—“ Its (the Sirhpura parganah) fiscal history, with the present depressed condition of the parganah, and the almost universal poverty of those responsible for the payment of the land-revenue, will be found to afford abundant evidence of over-assessment and bad management.” He gives the following table showing the assessments for the twenty years 1225 to 1244 *fasli* (1817-18 to 1837-38 A.D.) :—

Year.	Demand.	Year.	Demand.	Year.	Demand.
	Rs.		Rs.		Rs.
1225,	... 44,257	1232,	... 44,832	1239,	.. 44,298
1226,	... 42,053	1233,	... 44,832	1240,	... 44,832
1227,	... 39,052	1234,	... 44,588	1241,	... 44,937
1228,	... 37,872	1235,	... 44 615	1242,	... 44,235
1229,	... 38,069	1236,	... 46,633	1243,	... 44,343
1230,	... 30,105	1237,	... 44,650	1244,	... 44,404
1231,	... 44,878	1238,	... 44,736		

During these years there were few in which the total land-revenue demand was collected. In 1225 the balances amounted to Rs. 2,333, and in 1240 *fasli* to Rs. 7,642 : the average annual balance for the other eighteen years was Rs. 261. In a very large number of instances the revenue was collected with extreme difficulty ; sales, mortgages, and transfers were frequent and numerous, while the rate of incidence of the land-revenue was higher than in the adjacent parganahs, to none of which was Sirbpura in any respect superior, being Re. 1-14-4 per cultivated acre, whilst Saháwar and Patíáli paid only Re. 1-10-5 and Re. 1-10-0 respectively ; the agricultural prosperity of the parganah was much depressed and the majority of the landlords were reduced to indigence. Of 81 estates

in the parganah in 1840, 62 had been either mortgaged, sold, or transferred, publicly or privately, since the third settlement; of these 62 estates, four had been transferred five times, six had changed hands four times, thirteen had been thrice, and twenty had been twice alienated. Previous to the third settlement only six transfers were recorded, and the fact of their occurrence simultaneously with the great increase of the third settlement would lead one to consider that the assessment was in fault.

Such a light demand as that imposed at the revision has been collected with ease, and in only four cases, during its currency, was recourse had to farm for recovery of arrears of revenue. From the imperfect records that remain, it would appear that 12,143 acres were transferred by private sale between 1840 and 1870, 5,110 acres by public auction, and 8,525 acres by mortgage, or a total of 25,778 acres, forming 43 per cent. of the total area of the parganah. The average price brought by the sales from 1860 to 1870, both public and private, of which the details are known, was Rs. 8-14-2 per acre, or fourteen years' purchase of the land-revenue. The price per acre is lower than in all the neighbouring parganahs except Azamnagar, but the number of years' purchase of the land-revenue is greater than in any parganah except Saháwar; facts which would lead to the inference that the land is inferior and the revenue lighter than in the majority of the neighbouring parganahs. The following statement compares the areas of the last and present settlements:—

	Total area in acres.	UNASSESSED.		ASSESSABLE AREA.					
		Barren.	Revenue-free.	Culturable.		Cultivated.			Total.
				Old waste.	Newly abandoned.	Irrigated.	Dry.		
Past settlement, ...	58,005	8,057	319	14,912	11,457	9,644	13,616	23,260	
Revision, ...	58,005	...	...	17,579	6,721	9,186	16,951	26,137	
Present settlement, ...	58,957	6,291	4	8,815	858	16,043	26,946	42,989	

The old waste includes 1,016 acres under groves, and the irrigated area of the present settlement includes 2,446 acres of *tarái*; the new settlement the irrigated area is shown elsewhere in the settlement records as 15,753 acres, and the dry area as 27,236 acres. Cultivation has increased nearly 85 per cent. and irrigation has increased 63 per cent. since 1840, whilst the proportion of irrigation to cultivation has increased from 19 to 30 per cent., and yet 18 per cent. of the total culturable

area remains untilled. Mr. S. O. B. Ridsdale made the new settlement which came into force from the *kharíf* of 1873. Mr. Elmonstone's revenue fell at Re. 1-11-1 on the cultivation, giving an average rent-rate of Rs. 2-8-8 per acre, and Mr. Cocks' revenue fell at Re. 1-5-8 on cultivation, giving an average rent-rate of Rs. 2-0-9 per acre, and at the expiration of the settlement, the incidence of the State demand had fallen to Re. 0-13-1 on the cultivated acre. Mr. Ridsdale found the recorded rental corrected for lands cultivated by proprietors and lands held free of rent at average cultivating rates, and for lands held on division of produce at dry *bhúr* rates, amounted to Rs. 8¹,427, giving an average rent-rate of Re. 1-15-10; but this included twenty-one villages with fictitious rent-rolls, and correcting these, the rental assets reached Rs. 90,410. Applying the average rates of rent to each class of soil, the valuation was Rs. 1,10,436 with a slight income, amounting to about Rs. 800. from miscellaneous sources. The parganah was ultimately assessed at Rs. 53,000, falling at Rs. 1-3-9 on the cultivated acre and implying an average rent-rate of Rs. 2-7-6 per acre. This demand anticipated a rise of 17 per cent. in the assets, and gave the great rise of 51 per cent. in the demand, exclusive of cesses, in which, of course, there was a still further increase. The rent-rates adopted have been given in the district notice (page 82), and the areas of each class of soil need only be given here:—

Soil.	Irrigated.	Dry.	Total.	Tarái.	Soil.	Irrigated.	Dry.	Total.	Tarái.	
Dúmat gauhán,	2,007	613	2,620	47	Dúmat,	...	3,825	2,696	6,521	938
Mattiýár do., ...	39	...	39	3	Mattiýár,	...	748	112	860	618
Bhúr 1st do., ...	647	380	1,027	3	Bhúr, 1st,	...	4,331	5,873	10,204	494
Do. 2nd do., ...	163	220	383	...	Do. 2nd,	...	1,837	17,052	18,869	313

The *kharíf* crops occupied during the year of measurement 60·8 per cent. of the total cultivation, and amongst them sugar-cane covered 0·5 per cent.; cotton, 4·9 per cent.; *chari* or fodder, 5·5; indigo, 2·6; and rice but 0·6 per cent. The *rabi* crops occupied 39·2 per cent., and amongst them wheat covered 16·6 per cent. of the total cultivation, and barley occupied 17·8 per cent. As compared with the statistics of 1840, the *kharíf* crops have increased from 44 per cent. to 60·8 per cent., and the area under the superior cereals has risen from 7,765 acres to 14,737 acres by displacing the inferior crops. Sugar-cane has fallen from 930 acres to 211, whilst there has been a small rise in the area devoted to cotton. Indigo shows an increase of 1,124 acres, but the total increase in cultivation more than

balances any rise in other than food-grains. The following table shows the well capabilities at settlements :—

Class of well.	Number.	Number of runs.	Total area irrigated.	Average		
				Area irrigated from each run.	Depth to water.	Depth of water.
Pukka,	182	347	1,182	3·26	16·82	5·29
Kuchcha,	3,643	3,661	11,071	3·02	16·76	4·22
Dhenkli,	369	370	749	2·02	14·31	3·27
Total,	4,194	4,383	12,952	...	...	...

Communications and markets remain in much the same state apparently as at last settlement. There are few metalled roads. The old unmetalled road connecting Meerut and Fatehgarh, once the main line of communication before the construction of the Grand Trunk road, passes through the centre of the parganah longitudinally, and is crossed by two aligned country roads connecting Patiáli and Dundwáraganj with Eta. The first of these roads forms a line of communication across the Ganges with Budaun, and all of them converge on Sirhpura itself. The unbridged state of the Káli nadi, which is, however, easily fordable in several places during the dry season except when flushed by canal escapes, tends rather to isolate the parganah from the rest of the district and the main arteries of communication.

According to the census of 1872 the parganah contained 148 inhabited sites, of which 79 had less than 200 inhabitants; 56 had between 200 and 500; 12 had between 500 and 1,000, and only one had more than 1,000 inhabitants. The settlement records show 117 estates, of which 75 were held in zamíndári tenure, 35 in perfect patti dári, and 7 in imperfect patti dári. The total population in 1872 numbered 35,265 souls (15,743 females), giving 383 to the square mile or 431 to the cultivated square mile. Classified according to religion, there were 33,818 Hindús, of whom 15,110 were females, and 1,447 Musalmáns, amongst whom 633 were females. Distributing the Hindu population amongst the four great classes, the census shows 3,855 Brahmins, of whom 1,707 were females; 4,786 Rajpúts, including 1,962 females; 2 Baniyas; whilst the great mass of the population is included in "the other castes" of the census returns, which show a total of 25,175 souls, of whom 11,441 are females. The Brahman and Baniya sub-divisions found in this parganah are not distinguished in the returns. The Rajpúts belong to the Chauhán (719), Solankhi (3,684), Tomar, Sikbarwár, Ráthor (96), Katiya, Pundir, Gahlot, Bais, Badgújar, Gaur, Gauráhar, Bhadauriya, Raghubansi, Kachhwáha,

Katehiriya, Gautam, Taila, Dugla, Morai, and Poiya clans. Amongst the other castes of the census, the following show more than one thousand members each :—Káchhi or Muráo (6,081), Ahír (1,438), Lodha (2,549), Kahár (1,022), Chamar (5,545), and Gadariya (1,808). The following have between one hundred and one thousand members :—Káyath (314), Barhai (693), Mahájan (819), Khákrob (444), Gosháin (102), Hajjám (749), Dhuna or Kandera (155), Darzi (170), Dhobi (612), Dhanak (231), Kumhár (557), Kori (732), Teli (685), Nat (167), and Bhagat (139).

Distributing the agricultural population at settlement amongst proprietors (813) and cultivators, Thákurs possessed 42 per cent. of the total area of the parganah ; Brahmans held 11 per cent. ; Káyaths, 6 per cent. ; Baniyas, 4 per cent. ; Mahájans, 10 per cent. ; Musalmáns, 26 per cent., and Ahírs, one per cent.

Cultivators and proprietors. Up to the cession to the British, Solankhis and Brahmans owned nearly the entire parganah, but they now possess little more than one-half. Only 15 estates are held by single proprietors, 40 by not more than four sharers, 31 by from four to ten sharers, 21 by from ten to twenty sharers, and 10 by more than twenty sharers. Numerous proprietary communities are, therefore, of rare occurrence. Thákurs still compose 15 per cent. of the cultivating castes ; Káchhis and Brahmans, each 18 per cent. ; Chainárs, 11 per cent. ; Lodhas, 8 per cent. ; Ahírs, 5 per cent. ; Garariyas, 4 per cent. ; Kahárs, 3 per cent., and other castes, 18 per cent. of the total cultivating population (7,999).

The following statement shows the distribution of the cultivation amongst proprietors and tenants during the year of measurement :—

Class of cultivators.	Number of holders.	Area held on paying		Total average held by each in acres.	Total cash rents.	Average cash rate per acre.	Proportional distribution per cent.
		In cash.	In kind.				
		Acres.	Acres.				
Proprietors (seer),	813	6,777	3	8	9,350	1 6 3	16
Occupancy tenants,	5,416	24,928	2,292	5	52,193	2 1 6	63
Tenants-at-will,	2,975	6,942	1,341	4	14,133	2 0 7	19
Rent-free,	508	693	13	...	378	...	2
Total,	8,812	39,340	3,649	...	76,054	...	100

The occupations of the people are shown in the statistics collected at the census of 1872. From these it appears that of the male adult population (not less than fifteen years of age), 153 are employed in professional avocations, such as Government servants, priests, doctors, and the like ; 537 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c. ; 292 in commerce, in buying,

selling, keeping, or lending money or goods, or the conveyance of men, animals, or goods ; 9,132 in agricultural operations; 839 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 988 persons returned as labourers and 101 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 2,271 as landholders, 24,321 as cultivators, and 8,663 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 557 males as able to read and write out of a total male population numbering 19,512 souls.

Sirhpura, or Sidhpura as it is written in Hindi, is clearly the same as the Saidhupur of dastúr Márahra, sirkár Koil, and súbah History. Agra. Sir H. Elliot has the following note on it :—

"There has been great difficulty in restoring this malál, but it appears to be no other than Sirhpura. In some copies, indeed, it is written Sirhpur. The chief objections to consider Saidhupur as Sirhpura arise from its being separated from the rest of the dastúr of Máralira by Síkaudarpur Atreji and part of Sakít, and from its being combined with Pachlána, the most distant parganah of the dastúr, as two maháls; but on closer examination it is found that only by taking a portion of Sakít into Márahra and Sirhpura can the true area of all the neighbouring parganahs be restored according to the *Aín-i-Akbari*, and when this is done, the old status is represented with surprising correctness. The second objection vanishes when we find other distant parganahs, about which we can entertain no doubt, grouped as two maháls; as in the instance of Tilbegampur and Jalálpur in sirkár Dehli, and Seohára, and Jhalu in sirkár Sambhal. Under these circumstances, coupled with the consideration that Saidhupur has Solankhi zamíndárs, we may safely assume Sirhpura to be in the dastúr of Márahra. There was another cause of hesitation. In the sirkár of Kauauj, Bírwar occupies the alphabetical place of, and is written like, Sarwar; and had there not been other instances in that sirkár of the alphabetical arrangement being disregarded, we might have supposed that Sirhpura was meant."

SONHÁR, a parganah of the Eta district, is bounded on the north by parganah Sirhpura; on the east by parganah Barna; on the south by the Mainpuri district, and on the west by Sakít. In 1872-73 the total area comprised 21,926 acres, of which 14,557 acres were cultivated (6,080 irrigated), 3,737 acres were culturable, and 3,632 acres were barren. Sonhár is the smallest parganah in the

General appearance. district. It lies along the right bank of the Káli, and contains a long and narrow strip of *tarái* land of good character, similar, in most respects, to the *tarái* found in Birlám. The soil throughout the up-land is much intermixed with *bhír*, and in some villages to the north the weed *káns* appears. To the south, *usar* takes the place of *bhír* and the culturable area is less mixed with sand; but, on the whole, the soil throughout is

light and poor. When sand does not predominate the capability for well sinking is good, and kuchcha wells last for seven or eight years; in the lowlands the water is always near the surface, and now that canal irrigation has been introduced, the full advantages derivable from irrigation may be expected throughout the greater portion of the parganah. The *kharif* crops occupied 61·1 per cent. of the total cultivated area, and amongst them sugar-cane covered 3·8 per cent.; cotton, 14·1 per cent., and indigo, 1·5 per cent. during the year of measurement. In the *rabi*, wheat covered 8·8 per cent.; barley, 7·9 per cent., and gram 4·6 per cent.

The assessment at the first settlement of the parganah amounted to Rs. 12,993,

Fiscal history. and this remained without much variation until the fourth settlement, when it rose to Rs. 15,209. The

fifth settlement was made under Regulation IX. of 1833, by Mr. Robinson in 1836, whilst the parganah formed a portion of the Farukhabad district. He fixed the State demand at Rs. 16,913, which fell at Re. 1-10-1 per acre on the cultivation and implied an average rent-rate of Rs. 2-5-4 per acre. This assessment was revised eight years afterwards by Mr. Cocks, who reduced the demand to Rs. 13,243, falling at Re. 1-3-6 per acre on the cultivation, and implying an average rent-rate of Re. 1-13-3 per acre. Mr. Robinson's estimate of the rental was Rs. 26,647, and his settlement would appear to have broken down not from any mistaken calculation of the resources of the parganah, but because a poor parganah with a proprietary of Ráthor Thákurs could not bear a revenue pitched at the high rate of seventy-five per cent of the assets. The famine of 1838, coming so soon after, compelled the reduction made by Mr. Cocks, and the present prosperous condition of the parganah shows that the relief was wisely allowed. The following statement compares the past and present areas of the parganah and shows at once the progress made:—

	Total area.		Unassessed.		New waste.		Cultivated.			Total.	
	Total	Acre ^{s.}	Revenue free.	Barren.	Old waste, groves.	New waste.	Irrigated.	Unirrigat- ed.	Cultivated.	Assessable.	
	Acre ^{s.}	Acre ^{s.}	Acre ^{s.}	Acre ^{s.}	Acre ^{s.}	Acre ^{s.}	Acre^{s.}	Acre^{s.}	Acre^{s.}	Acre^{s.}	
Past settlement, ...	21,05	71	3,505	4,773	1,7·9		3,007	7,856	10,863	17,429	
Present ditto, ...	21,92	...	3,632	2,107	1,634		6,080	8,477	14,557	18,294	

The irrigated area of the present settlement includes 1,552 acres of *tarai*. These figures show an increase in cultivation of 34 per cent., and in irrigation of double the amount in existence in 1836 if *tarai* land be included. About seven per cent. only of the irrigation was due to canals. On inspection before assessment still more of the culturable waste proved to have been broken up since survey, making the total increase in the cultivation 47 per cent. The waste land remaining is, with few exceptions, nearly all bad sandy

soil of little value. During the currency of the past settlement 6,185 acres, paying a revenue of Rs. 3,932, changed hands by private sale ; 1,675 acres, paying a revenue of Rs. 1,115, by auction sale ; and Transfers. 871 acres, paying Rs. 532 revenue, by mortgage.

Though, owing to the character of the proprietors, some difficulty has occurred in the realization of the land-revenue, no balances have accrued since the revision. The existing settlement was made by Mr. C. H. T. Crosthwaite, and came into force in July, 1869. He divided the estates of the parganah into three classes and applied the same rates of rent that he adopted for Patiáli to the high sandy tract, and the Bilrám rates to the lowlands. These rates gave an assumed rental of Rs. 34,013, whilst his estimate after inspection of each village and without regard to any classification pointed to a rental amounting to Rs. 35,062. The rental calculated from the village papers, corrected for lands cultivated by proprietors and for lands held free of rent at average cultivating rates, and for *batái* lands by estimate, amounted to Rs. 26,902, giving a rate on cultivation of Re. 1-13-5 per acre; but this was too low, as the seer lands were very extensive, and the rents were, as a rule, understated. Mr. Crosthwaite ultimately assessed at Rs. 15,900, giving an increase of 21 per cent. above the existing demand, and falling at Re. 1-1-5 on the cultivation. The implied rental of Rs. 31,800 was 18 per cent. above the declared assets, and gives a rent-rate of Rs. 2-2-10 per acre. The enhancements that have taken place since the assessments have been given out show an average rent-rate of Rs. 4-9-11 per acre, or more than double that assumed as the basis of the settlement.

The following figures show the soils to which the assumed rent-rates have been

Soils and wells. applied :—*Gauhán*—wet, 765 acres ; dry, 11 acres; total,

776 acres : *mattiýár*—wet, 670 acres ; dry, 922 acres, and *tarái*, 735 acres ; total, 2,327 acres : *dímat*—wet, 2,554 acres ; dry, 1,922 acres, and *tarái*, 707 acres ; total, 5,183 acres : *bhúr*—wet, 539 acres; dry, 5,622 acres, and *tarái*, 110 acres ; total, 6,271 acres, out of a cultivation amounting to 14,557 acres : and the following table shows the well-capabilities at settlement :—

Class of well.	Number.	Number of runs.	Total area irrigated.	Average		
				Area irrigated from each run.	Depth to water.	Depth of water.
Pukka, ...	246	261	1,355	5·19	22·13	7·11
Kuchcha, ...	372	394	1,584	4·02	14·23	5·34
Dhenkli, ...	194	194	412	2·12	6·11	2·18
Total, ...	812	849	3,351	...	...	...

According to the census of 1872, parganah Sonhár contained 59 inhabited villages, of which 35 had less than 200 inhabitants ; Population. 18 had between 200 and 500; four had between 500 and 1,000 ; and two had between 1,000 and 2,000. The settlement reports show 34 estates, of which 16 were zamíndári, 11 were perfect, and 7 were imperfect

pattidári. The total population in 1872 numbered 13,979 souls (6,270 females), giving 411 to the square mile or 499 to the cultivated square mile. Classified according to religion, there were 13,703 Hindús, of whom 6,154 were females, and 276 Musalmáns, amongst whom 116 were females. Distributing the Hindu population amongst the four great classes, the census shows 1,104 Brahmans, of whom 490 were females ; 1,666 Rajpúts, including 725 females; 166 Baniyas (80 females); whilst the great mass of the population is included in "the other castes" of the census returns, which show a total of 10,767 souls, of whom 4,859 are females. The Brahman and Baniya sub-divisions found in this parganah are not distinguished in the returns. The Rajpúts belong to the Chanhán (268), Solankhi (72). Tomar, Pramár, Ráthor (1,165), Katiya, Gahlot, Bais, Jádon, Dhákra, Badgújar, Gaur, Gauráhar, Janghára, Bhadauriya, Kachhwáha, Sombansi, Báchlhal, and Tank clans. Amongst the other castes of the census, the following show more than one thousand members each :—Káchhi or Muráo (1,537), Abír (2,074), Lodha (1,272), and Chamár (1,854). The following have between one hundred and one thousand members :—Káyath (196), Barhai (508), Mahájan (326), Khákrob (134), Kahár (610), Hajjám (253), Dhabí (269), Dhúnak (305), Gadariya (307), Kunhár (141), Korí (158) and Telí (222). Taking the popula-

Cultivators and proprietors. tion devoted to agriculture, the settlement returns show

253 proprietors, amongst whom Thákurs possessed 72 per cent. of the total area of the parganah ; Brahmans, 5 per cent. ; Káyaths, 18 per cent. ; Baniyas and Musalmáns, 2, and Ahíús one per cent. of the total area. Amongst those actually cultivating the soil, Thákurs comprise 17 per cent. ; Brahmans, 18 per cent. ; Káchhis, 11 ; Ahírs, 13 ; Chamárs, 5 ; Lodhas, 7 ; Káyaths, Kahárs and Barhais, 2 each, and others 23 per cent. of the total number (3,112) recorded as cultivators. The proprietors are chiefly Ráthor Thákurs, numerous, turbulent, extravagant and indebted : they form a proprietary body with whom it is not easy to deal.

The following statement shows the distribution of the cultivation amongst proprietors and tenants and their rents during the year of measurement :—

Class of cultivators.	Number of holders.	Area held on pay- ing		Total average area held by each in acres.	Total cash rents.	Average cash rent per acre.	Proportional distribution per cent.
		In cash.	In kind.				
		Acre.	Acre.	Acre.	Rs.	Rs. a. p.	
Proprietors (seer),	253	2,276	...	9	3,625	1 9 5	16
Occupancy tenants,	2,013	8,335	205	4	15,636	1 14 0	58
Tenants-at-will,	970	3,402	116	3½	7,641	2 3 11	24
Rent-free,	129	213	...	...	...	...	2
Total,	3,365	14,226	331	...	26,902	...	100

The occupations of the people are shown in the statistics collected at the census of 1872. From these it appears that of the male adult population (not less than fifteen years of age), 38 are employed in professional avocations, such as Government servants, priests, doctors, and the like; 302 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c.; 200 in commerce, in buying, selling, keeping or lending money or goods, or the conveyance of men, animals, or goods; 3,261 in agricultural operations; 369 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 478 persons returned as labourers and 67 as of no specified occupation. Taking the total population irrespective of age or sex, the same returns give 434 as landholders, 9,129 as cultivators, and 4,416 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 219 males as able to read and write out of a total male population numbering 7,709 souls.

Sonhár or Sauhár is formed from the old Akbari parganah of Barna, which belonged to sirkár Kanauj and súbhá Dehli. It was separated by the Ráthors at an early period, and was included at the cession in the Farukhabad district, and subsequently in Mainpuri. In 1845, Sonhár was with other parganahs taken to form the nucleus of the present district. The changes in area have not been important.

SORON, the chief town of the parganah of the same name in talísíl Kásganj of the Eta district, is situated on the high road between

Population. Bareilly and Háthras, on the Búrhganga, distant 27 miles from Eta in north lat. $27^{\circ}53'40''$ and east long. $78^{\circ}47'35''$. In 1847 Soron had 10,395 inhabitants; in 1853 the population numbered 10,507, and in 1865 there were 9,332 inhabitants. The site has an area of 108 square acres, giving 104 souls to the square acre. According to the census of 1872, there were 11,182 inhabitants, of whom 9,554 were Hindús (4,597 females), 1,627 were Musalmáns (701 females), and there was one Christian. Distributing the population amongst the rural and urban classes, the returns show 232 land-holders, 682 cultivators, and 10,268 persons pursuing occupations unconnected with agriculture. The number of enclosures in 1872 was 1,415, of which 149 were occupied by Musalmáns. The number of houses during the same year was 2,353, of which 1,484 were built with skilled labour, and of these 95 were occupied by Musalmáns. Of the 869 mud huts in the town, 203 were owned by the same religionists. Taking the male adult population 3,784 (not less than fifteen years of age), we find the following occupations pursued by more than 40 males:—Barbers, 59; beggars, 274; cart-drivers, 82; confectioners, 104; cultivators, 301; flour-dealers, 175; gold-smiths, 86; green-grocers, 46; labourers, 420; land-owners, 71; oil-makers, 50; pán-sellers, 49; family priests, 989; servants,

624, and sweepers, 52. Of the Hindús, 4,641 were high-caste Brahmans, and if Joshis and other inferior Brahmans be added, the proportion of Brahmans to the whole Hindu population will be over one-half. The Brahmans of Soron are a fine race of handsome men distinguished by the wearing of a scarlet *pagri*. They are very well-to-do and derive a large income from donations sent to them from all parts of northern India, as well as from their annual tours amongst their *jajmáns* or pilgrim clients. They, further, realise large contributions at the numerous festivals that take place during the year.

Soron, though having some pretensions to be considered a trading mart, is chiefly important for its religious associations, and as
The site. being the scene of numerous *melas* or religious assemblies.

Devout Hindús from all parts of India, after visiting Muttra, come to Soron to bathe in the Búrhgunga, or old stream of the Ganges, which here forms a considerable pool, with temples and gháts on the eastern and northern sides. Soron lies on one bank and opposite to it is the large village of Badariya connected with Soron by a fine masonry bridge. Another screw-pile bridge was constructed in 1873 to keep the communication open at all seasons, at a cost of upwards of Rs. 11,000, of which Rs. 5,300 were contributed by the municipality and the remainder by Government. The pool itself is full of stagnant, bad coloured water, except during the rains, when it forms part of a running stream, and it is here that the pilgrims bathe and take away the water for offering to their village gods and for medicine in time of sickness. There are eighteen gháts, all well kept and well built of kunkur blocks or stone with brick steps leading down to the water's edge. Numerous *pípal* trees are planted near the temples, which number altogether from fifty to sixty. Besides the temples there are about thirty large, well-built *dharmaśálas* or rest-houses: many, built by wealthy pilgrims from Gwalior and Bhartpur, are well-raised and exquisitely carved in Agra stone, and altogether present an imposing appearance. A wide centre street forming the principal bazaar-way, and four wide roads, are metalled with kunkur blocks, whilst several of the minor lanes are well-paved with bricks slightly arching towards the centre of the way. The site is well-raised on the left bank of the Búrhganga, into which the superfluous moisture naturally drains on the west and into broken ground on the east and south. The police-station and post-office are in the principal bazar, and the new dispensary and school are well attended. Close to the grain-market is a *paráo* or halting-place for carts, and there are also two saráis. The public health is excellent, and there are plenty of wells containing fair drinking water.

Soron is one of the places visited by General Cunningham during his archaeological tour. It was¹ originally called Ukala-kshetra, but after the demon Hiranyakasyapa had been slain

Antiquities.

¹ Arch. Sur., I, 267.

here by Vishnu in his boar-*aratár*, the name was changed to *Sukara-kshetra*, or "the place of the good deed." The ancient town is now represented by a mound known as the *kilah* or fort, which is one-quarter of a mile in length from north to south and somewhat less in breadth. It stands on the high bank of the Búrh-ganga, which is said to have formed the principal stream of the Ganges as late as 200 years ago. The only buildings on it now are the temple of Síta Rámji and the tomb of Shaikh Jamál, but it is covered with broken bricks of a large size, and the foundations of walls can be traced in all directions. Popular tradition ascribes the present remains to one Raja Somadatta of Soron, but the original settlement is attributed to the great Chakravarti Raja Bena or Ben, traces of whose rule exist from Gorakhpur to Rohilkhand. The Solankhis say that the founder was their own leader, Sonamatti. Though many of the temples are said to be of very ancient origin, the only ones of any consequence are the Síta Ramjí temple already mentioned, and that of Varáhají, to the north-west of the city. The latter contains a statue of Varáha-Lakshmi, and is visited by crowds of pilgrims on the eleventh day of the waxing moon of Márgasirsha in remembrance of the boar (*varáha*) incarnation. The temple of Síta Rámji was destroyed during the reign of Aurangzeb, and was, a few years ago, restored by a wealthy Baniya, by building up the places between the pillars with plain white-washed walls.¹ The style of the pillars is similar to that of the pillars in the south-east corner of the quadrangle of the Kuth at Delhi which bear the date of *samvat* 1124 (1067 A.D.).

There are numerous pilgrims' records on the temple, the earliest of which bears date in *samvat* 1226 (1169 A.D.), so that the erection of the temple cannot be placed later than 1000 A.D. Of the other inscriptions General Cunningham writes:—"The earliest date after the Muhammadan conquest in 1241 A.D., and from that time down to 1290 A.D. there are no less than fifteen dated records, showing that Soron continued to be a much frequented place of pilgrimage during the whole period of the Ghori dynasty, which ended in A.D. 1289. But during the rule of the next two dynasties, the Khiljis and Tughlaks, there is only one inscription, dated in A.D. 1375, in the reign of Fíruz. Now, as nearly one-half of this period was occupied by the reigns of the cruel despot Ala-ud-díu Khilji, and the ferocious madman Muhammad Tughlak, it seems only reasonable to conclude that the people were deterred from making their usual pilgrimages by the persecutions of their Muhammadan ruler. The next record is dated in A.D. 1429, and from that time down to 1511 there

¹ "Internally the temple is a square of 27 feet supported on 16 stone pillars, but the people say that the original building was much larger and that it contained 32 pillars. This account is most probably correct, as the foundations of the walls of the *sanctum* or shrine are still standing at the back or west side of the temple. There are also 19 superfluous pillars inside the temple, of which two support the broken architraves, and eight are built into the corner spaces of the walls."—Cunn., I, 267.

are sixteen dated inscriptions; but as no less than thirteen of this number belong to the reign of Bahlol Lodi, I infer that the rule of the Sayyid dynasty was not favourable to Hindu pilgrimages. I infer also that the temple must have been destroyed during the reign of the intolerant Sikandar Lodi, because the series of inscriptions closes with A.D. 1511, or just six years before the end of his reign. Had the temple existed during the happy century when the sceptre of India was swayed by the tolerant Akbar, the indifferent Jahángír, and the politic Sháh Jahán, it is almost certain that some records of the pilgrims' visits would have been inscribed on the pillars of the temple. For this reason I feel satisfied that the destruction of the great temple of Soron must be assigned to an earlier period than that of the bigoted Aurang Sháh."

In 1868, Soron, with Badariya on the opposite bank, was formed into a municipality, and its affairs are now managed by a committee consisting of twelve members, of whom four are official and eight are elected by the tax-payers. The incidence of the octroi during 1874-75 was only Re. 0-9-3 per head of the population. The following statement shows the receipts and expenditure for several years:—

Receipts.					Expenditure.				
	1871-72.	1872-73.	1873-74.	1874-75.		1871-72.	1872-73.	1873-74.	1874-75.
	Rs.	Rs.	Rs.	Rs.		Rs.	Rs.	Rs.	Rs.
Opening balance, ...	2,527	2,797	1,318	1,200	Collection, ...	1,196	1,190	1,225	1,147
Class I.—Food and drink, ...	7,479	6,516	7,167	6,509	Head office, ...	142	187	198	202
„ II.—Animals for slaughter, ...	32	38	46	39	Original works, ...	4,057	4,748	3,729	4,112
„ III.—Fuel, &c., ...	296	331	387	426	Compensation, ...	...	46	225	...
„ IV.—Building materials, ...	151	296	209	174	Repairs, ...	81	150	299	272
„ V.—Drugs and spices, ...	121	138	166	172	Police, ...	2,449	2,433	2,433	2,487
„ VI.—Tobacco, ...	213	262	272	201	Education, ...	240	376	452	521
„ VII.—Textile fabrics, ...	319	353	677	649	Charitable grants, ...	69	55	427	460
„ VIII.—Metals, ...	236	355	490	467	Conservancy, ...	766	807	809	886
Total octroi, ...	8,847	8,199	9,414	8,637	Fairs, ...	196	145	185	206
Fairs, ...	141	292	309	293	Miscellaneous, ...	248	533	875	1,030
Fines, ...	312	132	366	198					
Miscellaneous, ...	415	567	650	2,055					
Total, ...	12,242	11,987	12,057	12,383	Total, ...	9,444	10,670	10,857	11,322

Statement showing the net import of dutiable articles and the consumption per head of the population.

Articles.	Net imports in				Consumption per head in			
	1872-73.		1873-74.		1872-73.		1873-74.	
	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.
	Mds.	Rs.	Mds.	Rs.	M. s. c.	Rs. a. p.	M. s. c.	Rs. a. p.
Grain, ...	80,409	...	82,764	...	5 35 8	...	6 2 7	...
Sugar refined	1,767	...	1,351	...	0 5 7	...	0 3 15	...
Ditto unrefined,	11,171	...	16,714	...	0 32 13	...	1 9 2	...
Ghi, ...	1,745	...	1,811	...	0 5 2	...	0 5 5	...
Other articles of food, ...	255	21,878	926	24,871	...	1 9 7	...	1 13 2
Animals for slaughter, ...	...	2,440	...	2,965	...	0 2 10	...	0 3 6
Oil, ...	339	...	374	...	0 1 0	...	0 1 1	...
Oil-seeds	2,094	...	2,719	...	0 6 1	...	0 7 15	...
Fuel &c , ...	...	3,569	...	5,958	...	0 4 7	...	0 4 7
Building materials, ...	463	6,698	...	6,857	0 1 5	0 7 10	...	0 8 0
Drugs and spices,	713	1,201	776	1,168	0 2 1	0 1 4	0 2 4	0 1 4
Tobacco, ...	1,024	...	1,026	...	0 3 1	...	0 2 15	...
European cloth, ...	...	{ 62,637	...	47,349	...	...	...	3 7 4
Native cloth, ...	...		...	22,831	...	4 10 4	...	1 10 0
Metals, ...	...	17,556	...	70,180	...	1 4 7	...	1 6 1

SORON, a parganah of the Eta district, lies in the north-west corner, and is bounded on the north and east by parganahs Faizpur and Auláí; on the west by

Bilrám, and on the south by Saháwar-Karsána. In 1872-73 the total area comprised 26,223 acres (including 681 acres in Sháhpur held free of revenue), of which 19,671 acres were cultivated (4,043 irrigated), 4,001 acres were culturable, and 2,510 acres were barren. Fully one-third of the area of this parganah

Physical features.

lies within the low-lands bordering upon the Búrh-

ganga, which yield excellent crops of sugar-cane and

rice. Besides these good lands, there is also a considerable tract of poor sandy land, known as *phatka*, which dries up very quickly, and in bad seasons yields nothing. The uplands vary a good deal in character, and where they touch the low-lands are broken up into small sandy ravines, but further inland comprise good *bhúr* and *díumat* soils. The latter soil is not so tenacious as in Paclíláná, and kuchha wells seldom last longer than a year or two. Altogether *kharif* crops occupied 65·2 per cent. of the total cultivated in the assessed area (total, 25,542 acres: cultivated, 19,372 acres) during the year of measurement, and amongst them sugar-cane covered 4·6 per cent., cotton, 12·0 per cent., and chari or fodder, 6·7 per cent. In the *rabi*, wheat covered 14·9 per cent., barley, 13·1, and gram 4·7 per cent. of the total cultivation.

The former assessments were as follows :—(1) Rs. 22,608; (2) Rs. 19,847;

(3) Rs. 22,201; (4) Rs. 20,889, and (5) under

Fiscal history.

Regulation IX. of 1833, Rs. 21,070. The demand at

the commencement of the present settlement was Rs. 20,893. The following statement compares the past and present areas :—

	Total area.	Unassessed.		Cultur- able waste.	Cultivated.		Total assessable.		
		Revenue free.	Barren.		Irrigated	Dry.			
	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.		
Past settlement, ...	24,927	41	3,694	7,485	3,897	9,810	21,192		
Present ditto, <i>khalsa</i> , ...	25,542	386	2,124	3,660	4,040	15,332	23,032		
Ditto revenue-free, ...	681	...	41	341	3	296	...		
Present Total, ...	26,223	386	2,165	4,001	4,043	15,628	...		

The irrigated area of the present settlement includes 1,149 acres *tarái*. The *khalsa* area excludes the revenue-free village of Sháhpur, having an area of 681 acres, the particulars of which are given separately. The table shows that

cultivation has increased by 41 per cent., whilst irrigation has remained almost stationary. The settlement under Regulation IX. of 1833 was made by Mr. Timins in the Budaun district, and fell at the rate of Re. 1-8-7 on the cultivated acre and Re. 0-15-10 on the assessable area, implying an average rent-rate of Rs. 2-5-0 per acre. The revenue at the expiry of the settlement fell at Re. 1-1-3 per cultivated acre, and still 17·5 per cent. of the total culturable area remained waste. The rental according to the village papers after correction for seer, revenue-free holdings and lands held on payment in kind (391 acres valued at Re. 1-8-0 per acre) was Rs. 48,542, giving an average rent-rate of Rs. 2-8-1 per acre. Mr. J. S. Porter made the existing settlement, and applying the same rates as he used in Pachlana (see PACHLANA) except in the case of *mattiyyár* in the Búrhganga *taráí*, which he estimated at Rs. 7 per acre, he obtained a rental of Rs. 51,338, or rather less than six per cent. above the actual assets. He finally assessed at Rs. 25,980, implying a rental assets about seven per cent. above those existing, and giving an increase of 23 per cent. above the existing demand. The new revenue came into force from July, 1869, and fell at Re. 1-5-5 on the cultivated acre, implying an average rent-rate of Rs. 2-10-10 per acre. The following figures show the soils to which the assumed rent-rates have been applied :—*Gauhán*—wet, 804 acres ; dry, 903 acres, and *taráí*, 26 acres ; total, 1,733 acres : *mattiyyár*—wet, 304 acres ; dry, 208 acres, and *taráí*, 503 acres ; total, 1,015 acres : *dúmat*—wet, 1,545 acres ; dry, 6,883 acres, and *taráí*, 568 acres ; total, 8,996 acres : *bhír*—wet, 238 acres ; dry, 7,338 acres, and *taráí*, 52 acres ; total, 7,628 acres, out of a cultivation amounting to 19,372 acres ; and the following table shows the well capabilities at settlement :—

Class of well.	Number.	Number of runs.	Total area irrigated.	Average		
				Area irrigated from each run.	Depth to water.	Depth of water.
Pukka,	...	50	102	752	7·37	20·73
Kuchcha,	...	443	449	1,017	2·27	14·79
Dhenkli,	...	491	493	664	1·40	9·43
Total,	...	984	1,044	2,433	...	...

According to the census of 1872, parganah Soraun or Soron contained
 Population. 76 inhabited villages, of which 45 had less than
 200 inhabitants; 22 had between 200 and 500; and eight had between 500 and 1,000. The only town containing more than 5,000 inhabitants was Soron itself with 11,182 inhabitants. The settlement records show 43 estates, of which 22 were zamindari, 10 were perfect and 11 imperfect pattidári. The total population in 1872 numbered 28,353 souls (13,080 females), giving 692 to the square mile, or 766 to the cultivated square mile. Classified according to religion, there were 26,041 Hindús, of whom 12,101 were females; 2,311 Musalmáns, amongst whom 979 were females; and one Christian. Distributing the Hindu population amongst the four great classes, the census shows 6,367 Brahmans, of whom 3,185 were females; 1,278 Rajpúts, including 510 females; 662 Baniyas (295 females); whilst the great mass of the population is included in "the other castes" of the census returns, which show a total of 17,734 souls, of whom 8,111 are females. The Brahman and Baniya sub-divisions found in this parganah are not distinguished in the returns. The Rajpúts belong to the Chauhán (194), Solankhi (800), Tomar, Sikharwár, Ráthor, Katiya, Pundír, Gablot, Bais, Jádon, Badgújar, Gaur, Gauñáhar, Janglúra, Bhadauriya, Raghubansi, Kachhwáha, Katehiriya, Tank, Taila, Baghel, and Ráwat clans. Amongst the other castes of the census the following show more than 1,000 members each:—Káchhi or Muráo (2,257), Ahír (1,216), Lodha (4,249), Kahár (1,363), and Chamár (3,351). The following have between 100 and 1,000 members:—Káyath (310), Barhai (638), Mahájan (181), Khákrob (692), Goshái (117), Hajjám (425), Dhuna or Kandera (113), Darzi (123), Dhobi (303), Gadariya (692), Kumbár (245), Kori (319), Máli (123), Sonár or Zargar (261), and Teli (400). The principal proprietors are Solankhis on the east, Gauráhars on the west, and Brahmans and Kánungoi Káyaths in the middle. Lodhas, Chamárs, Káchhis, and Muráos form the bulk of the non-proprietary cultivating community.

The actual number of proprietors at settlement was 463, and amongst them Thákurs possessed 34 per cent. of the total area; Brahmans held 43 per cent.; Káyaths, 12 per cent.; Baniyas, 4 per cent.; and Musalmáns, 7 per cent. Taking the recorded cultivators throughout the parganah,

Cultivators and pro- Thákurs comprised 11 per cent. of the cultivating prietors. castes; Brahmans 22 per cent.; Lodhas 21; Cha-
 márs, 8; Káchhis and Musalmáns, 7 per cent. each, and Káyaths, Kahárs, Ahírs, Gadariyas, Barbáis, and Sweepers, 2 per cent. each, and others, 12 per cent. of the entire cultivating population (3,127). The following statement shows the distribution of the cultivation in the area assessed to Government

revenue amongst proprietors and tenants during the year of measurement :—

Class of cultivators.	Number of holders.	Area held on paying		Total average held by each in acres.	Total cash-rents.	Average cash rate per acre.	Proportional distribution per cent.
		In cash.	In kind.				
	Acres.	Acres.		Rs.	R. a. p.		
Proprietors (acer),	458	3,162	7	7	4,470	1 6 7	16
Occupancy tenants,	1,956	11,733	155	6	27,257	2 5 2	61
Tenants-at-will,	1,080	3,889	229	4	12,733	3 4 5	21
Rent-free,	92	197	...	...	47	...	2
Total,	3,585	18,981	891	...	44,507	...	100

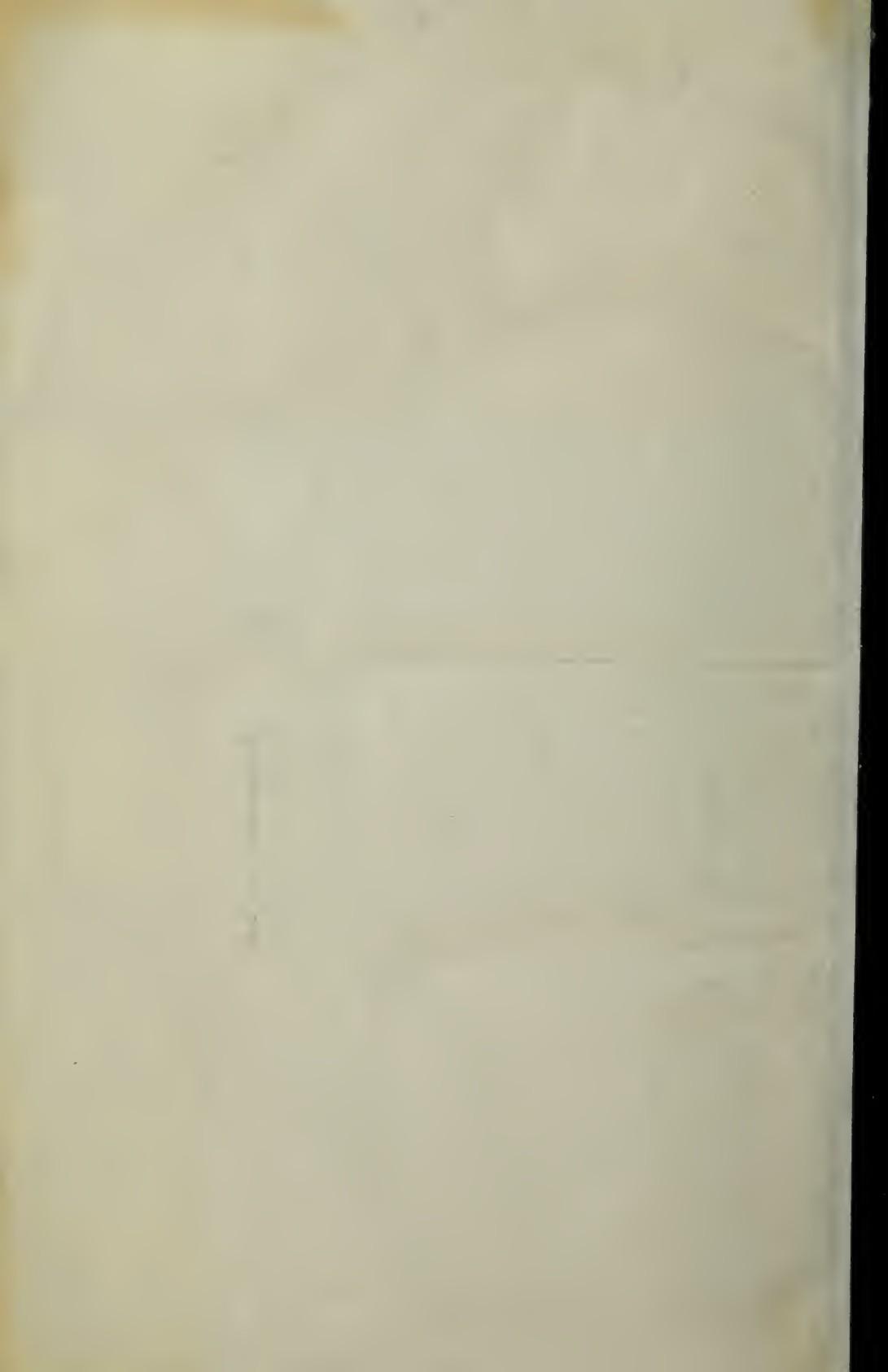
The occupations of the people are shown in the statistics collected at the census of 1872. From these it appears that of the male adult population (not less than 15 years of age), Occupations.

1,076 are employed in professional avocations, such as Government servants, priests, doctors, and the like; 1,111 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c.; 481 in commerce, in buying selling, keeping or lending money or goods, or the conveyance of men, animals or goods; 4,316 in agricultural operations; 1,092 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 1,342 persons returned as labourers and 349 as of no specified occupation. Taking the total population irrespective of age or sex, the same returns give 1,276 as land-holders, 11,571 as cultivators, and 15,506 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 1,688 males as able to read and write out of a total male population numbering 15,273 souls. Soron is an old Akbari parganah belonging to dastur Márahra, sirkár Koil, and súbah Agra. It was transferred from Budaon to this district in 1845, and has had few changes in area since the cession.

TUSAURI, a village of parganah Azamnagar and tahsíl Aliganj of the Eta district, lies three miles south-east of Aliganj and $29\frac{1}{2}$ miles from Eta. The population in 1872 numbered 602 souls, for the most part Brahmans, of whom there are 96 families. These Brahmans neither accept money as charity nor do they act as priests. They state that they are the descendants of one Tarsampál, who was the family priest of a Raja near Dehli, and accompanied him to Benares. There the Raja wished to give Tarsampál an elephant, which he not only

declined, but left the Raja's service and retired to Tusauri, enjoining on his descendants never to undertake the duties of the priesthood, or to accept charity of any kind, an injunction which is strictly obeyed to the present day. These Brahmans are chiefly engaged in trade and agriculture.

THÁNA DARYAOGANJ, a village in parganah Azamnagar and talhsil Aliganj of the Eta district, is situated on the old bank of the Ganges on the Aliganj and Patiáli road, 28 miles north-east of Eta. The population in 1865 numbered 1,685 souls, and in 1872 was 1,685. It is made up of two villages, Thána and Daryáoganj. Thána is the older village and was founded by Thán Singh, grandson of Dlfr Sahái, brother of Raja Rám Sahái, who founded the Rámpur ráj. Thán Singh's descendants are cultivators in the village. Daryáoganj was founded by Khán Bahádur Khán, ámil of Azamnagar, the founder of Aliganj (*q. v.*) He built a large fort of brick beneath the old bank of the Ganges, the remains of which are still to be seen. To the north-west of Thána is a large jhíl in shape like a horse-shoe. It is said to have been formerly a reach of the Ganges. On the south bank of the jhíl is a banyan tree, which at three feet eight inches from the ground is 37 feet nine inches in girth. The area of land covered by its shadow at 12 noon of the 16th May, 1872, was one rood 19 poles.



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